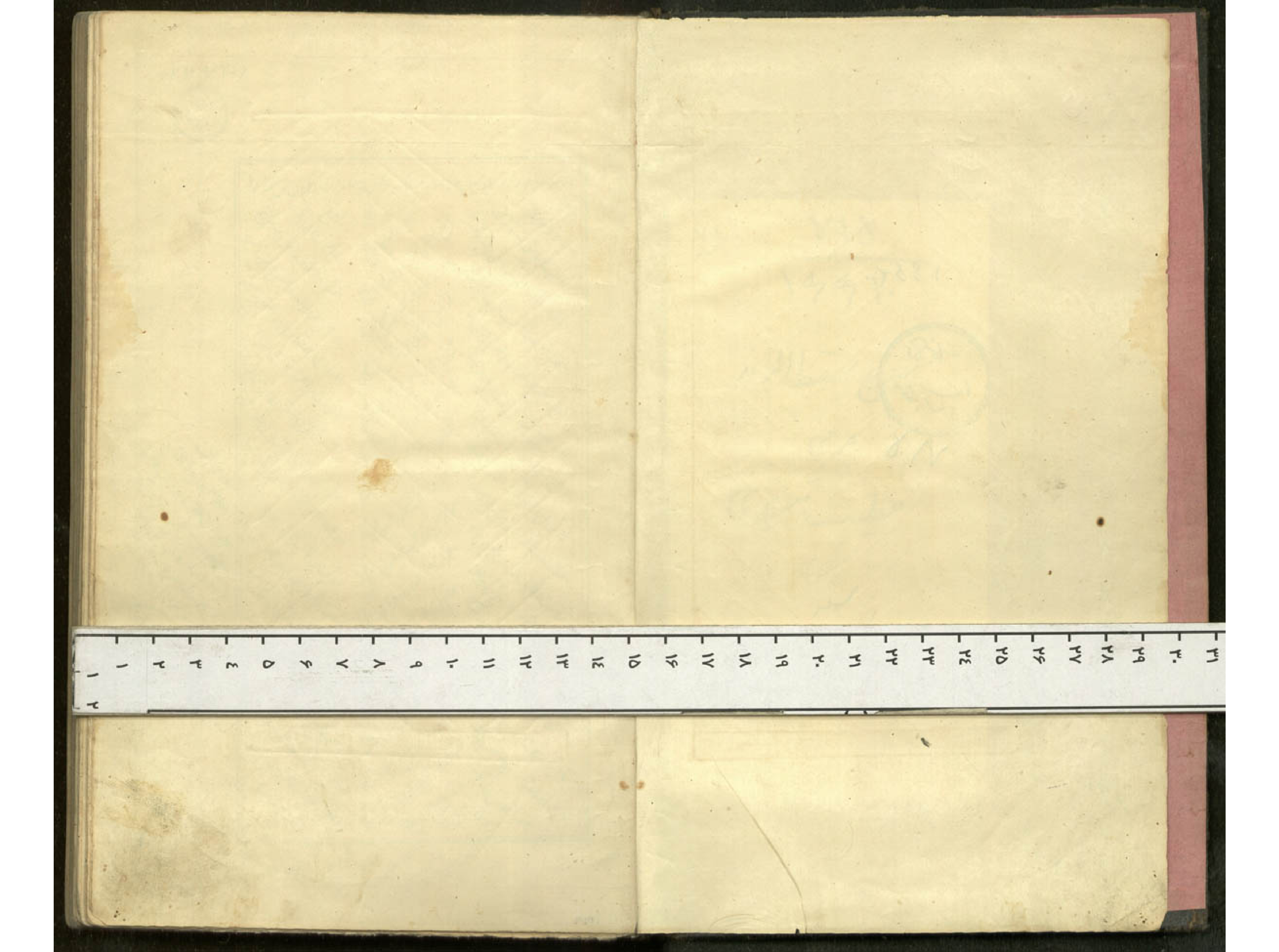


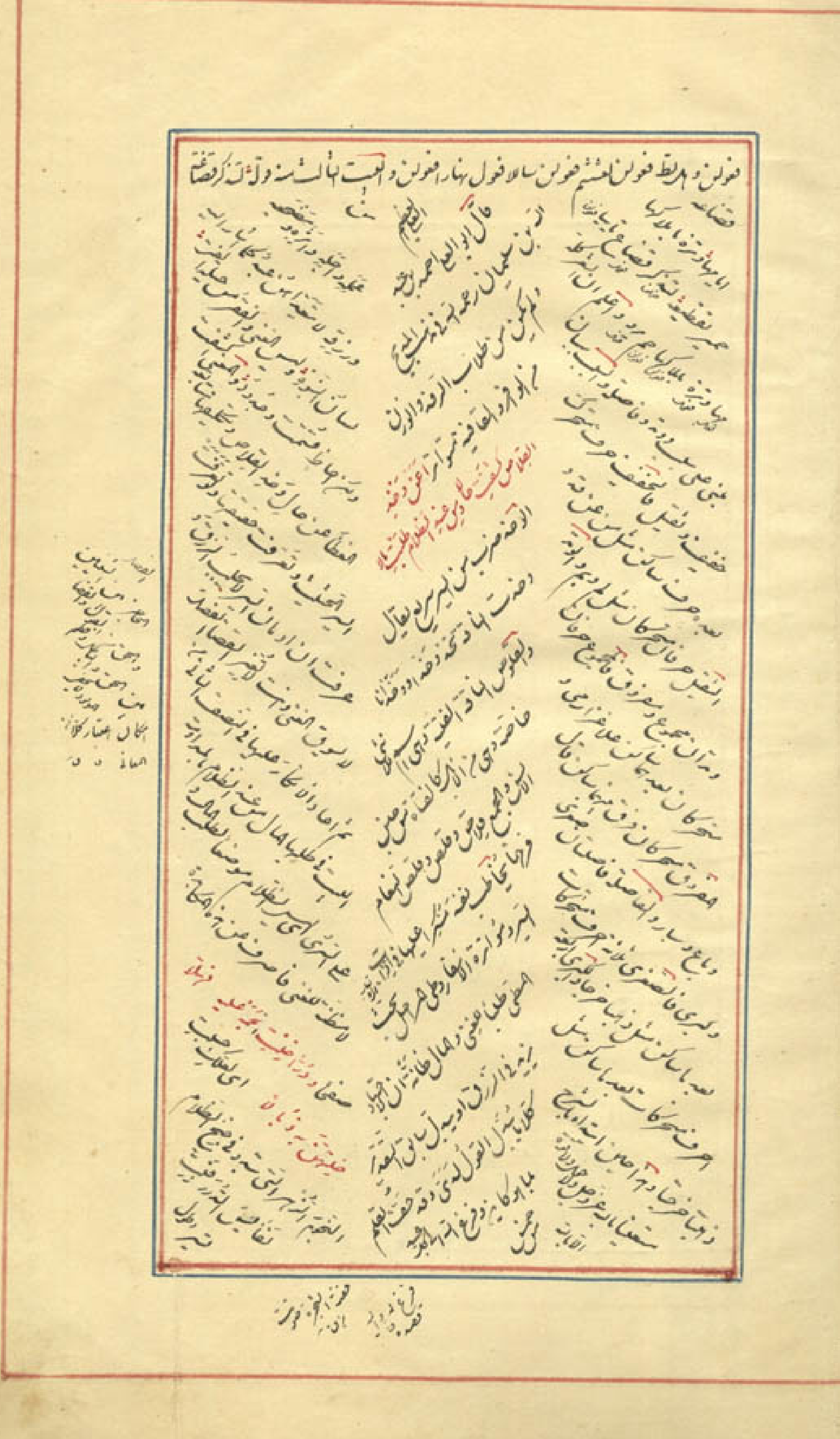


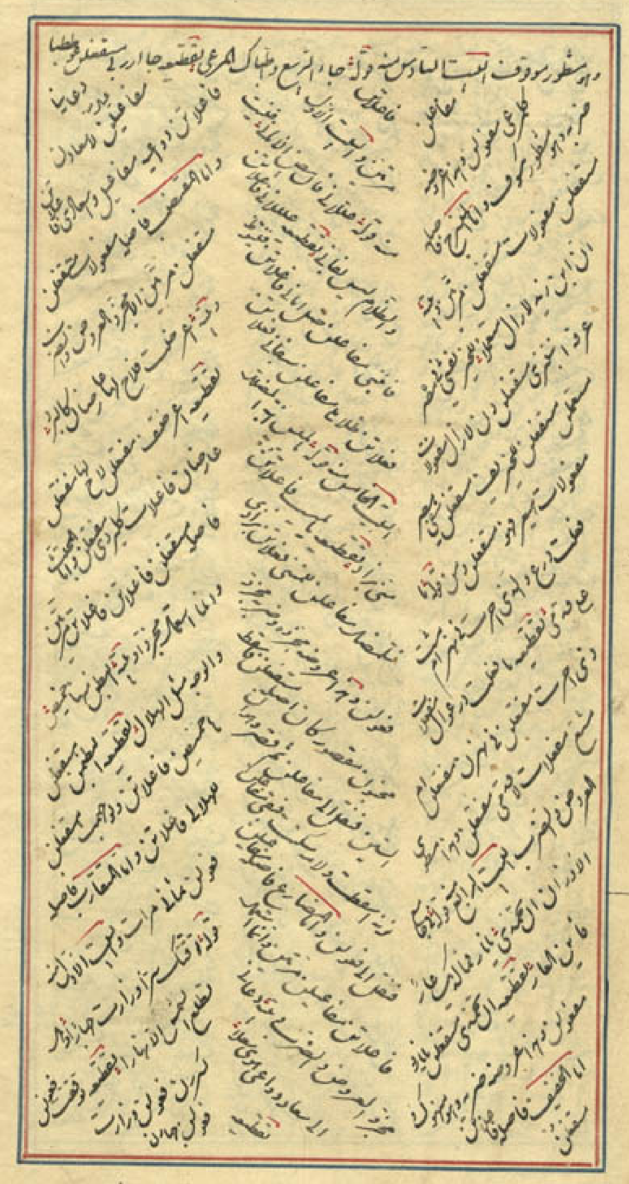
[illegible] ادعی ان من یقوله [illegible]

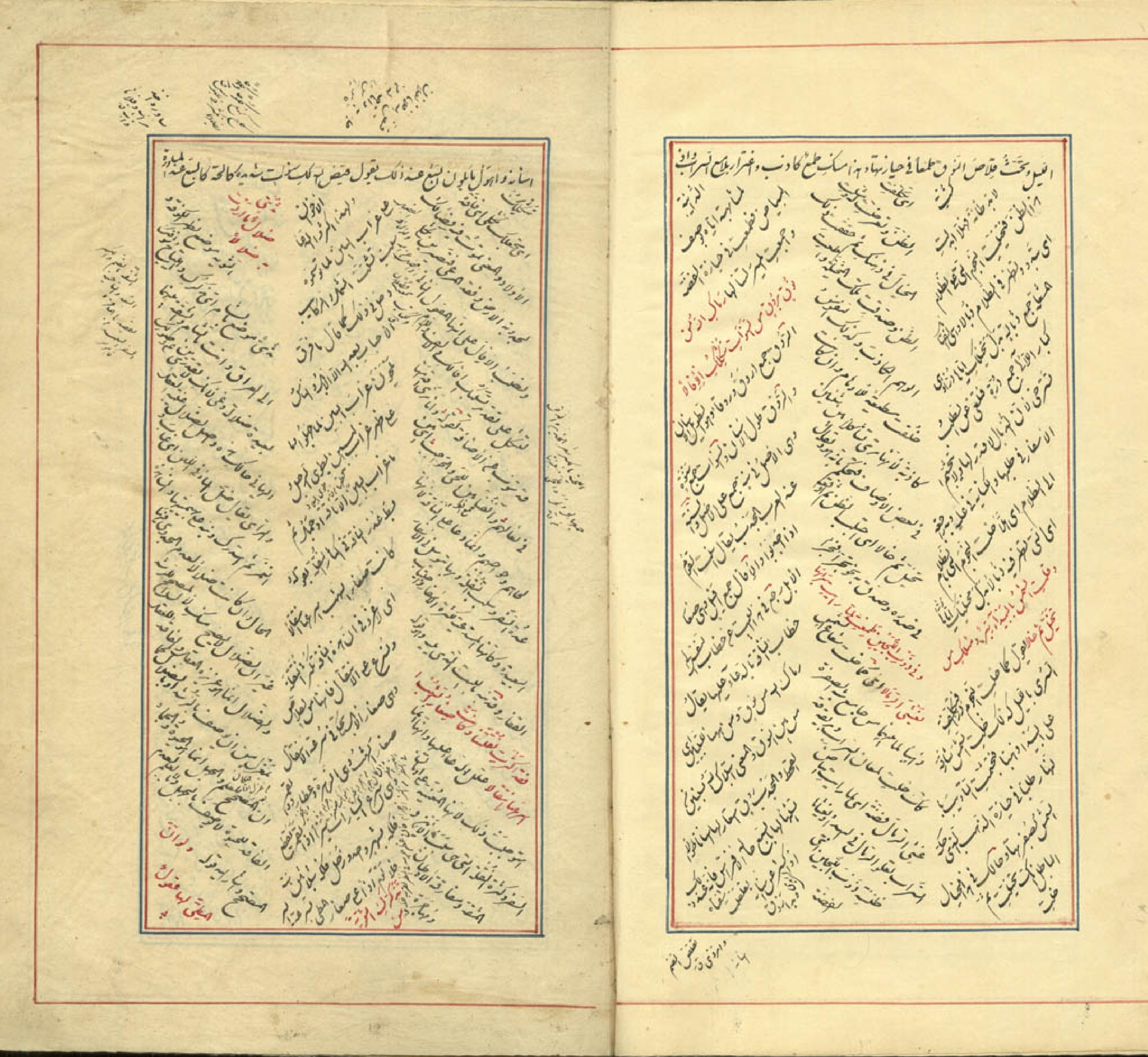
[illegible]





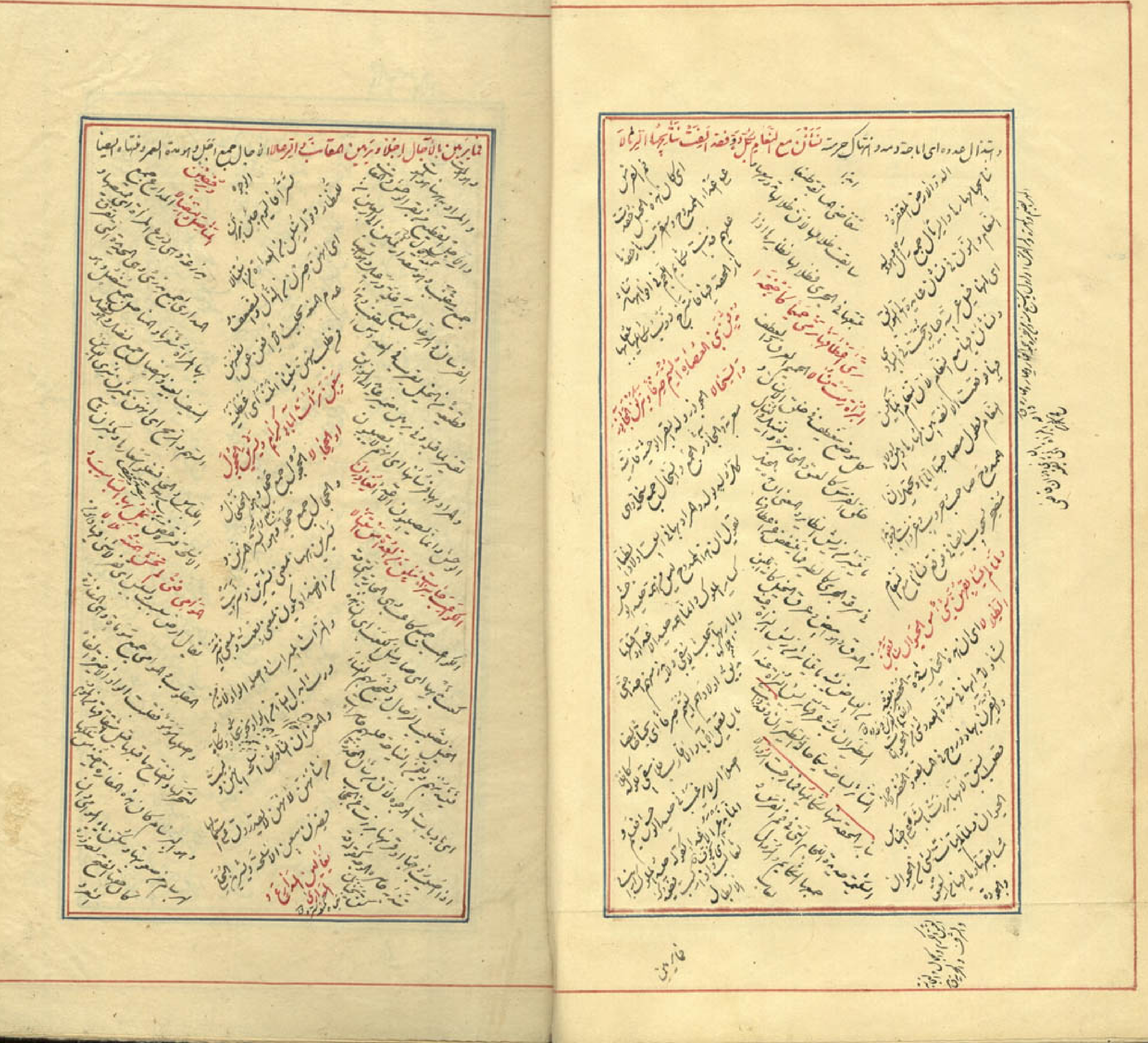




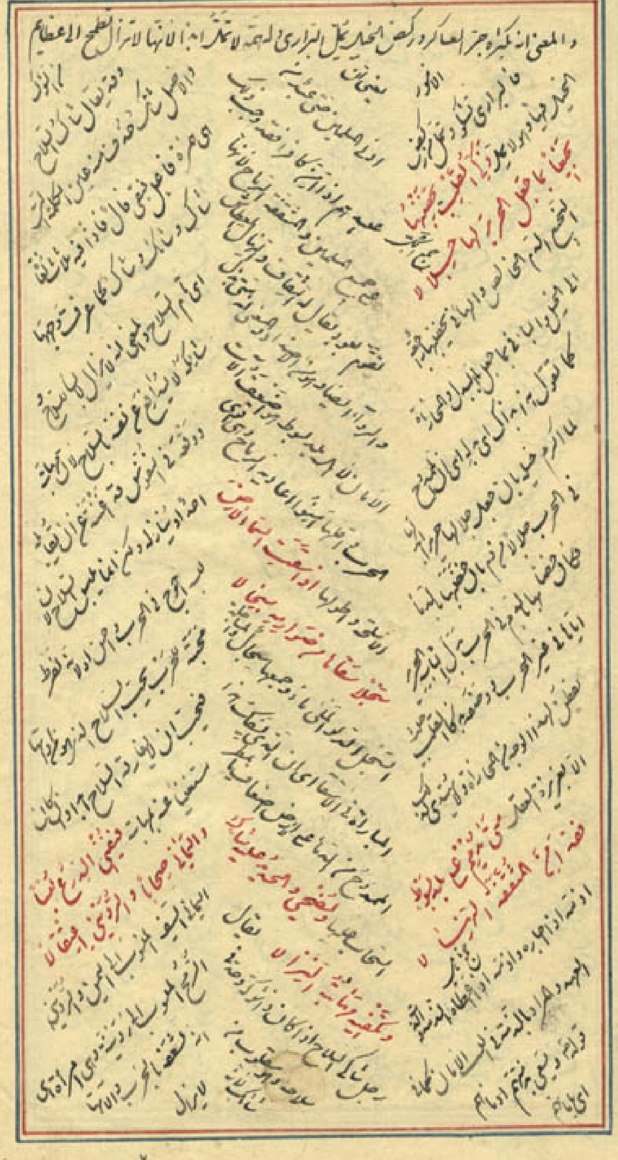


وحسبك لم اثنه مجبوة المعطي جمع سطية وجمع سطايا وسمعت سطية لانه يركب سطاها اي ظهرها

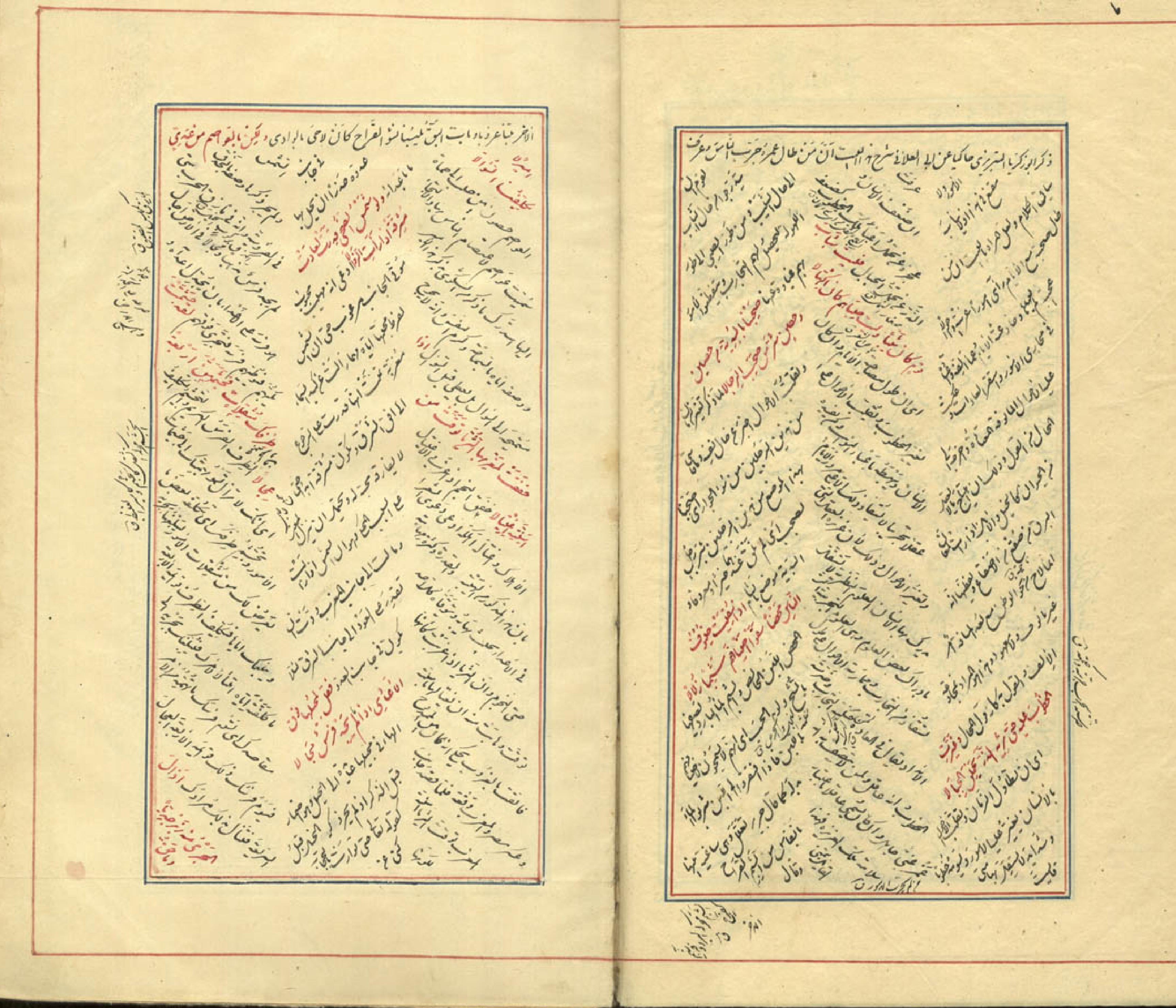
المعطي لقاءات يا سعيد لانه من السعادة واذا كان الاسم مشترا وما التطير به كغراب تمتات انك

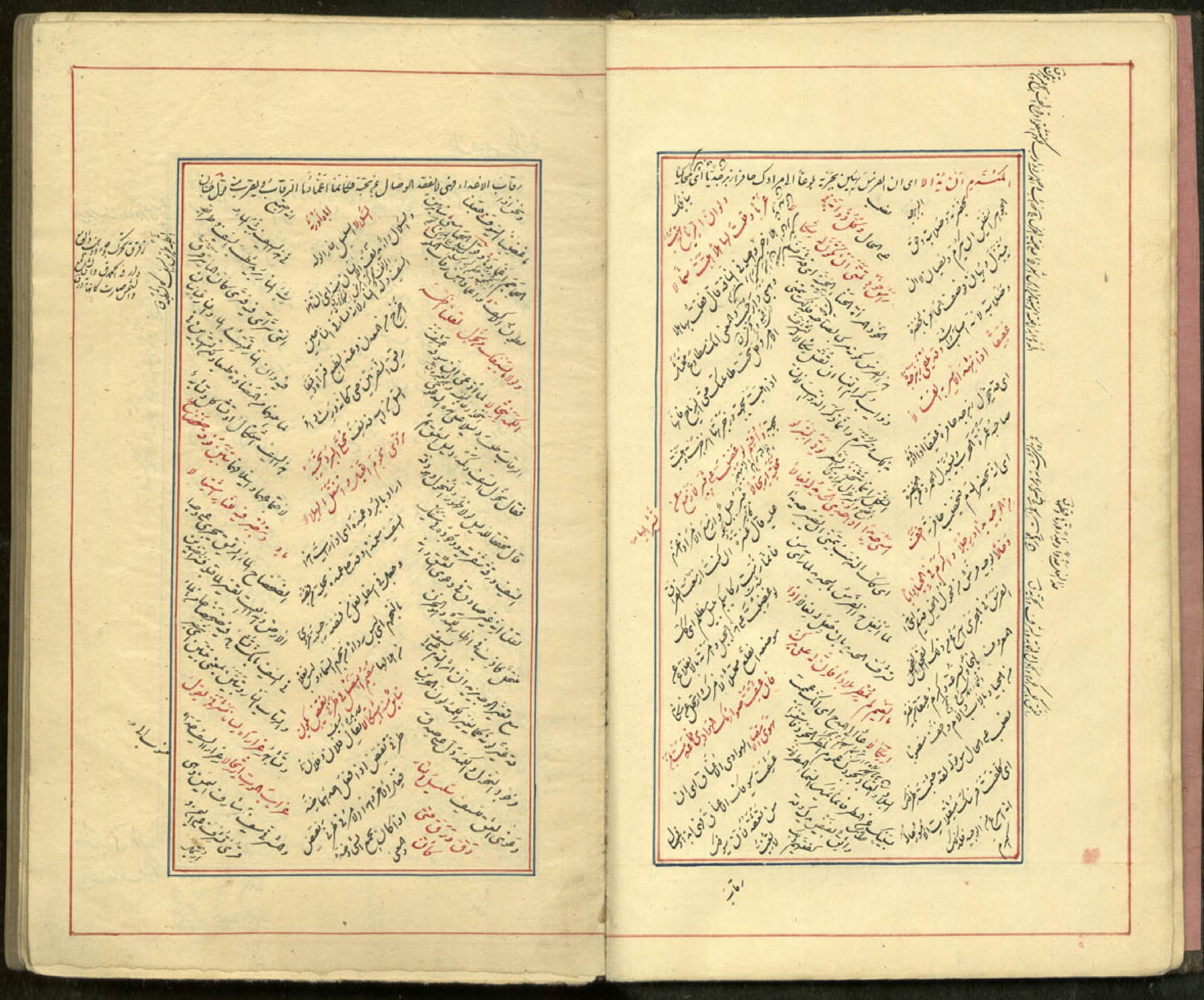


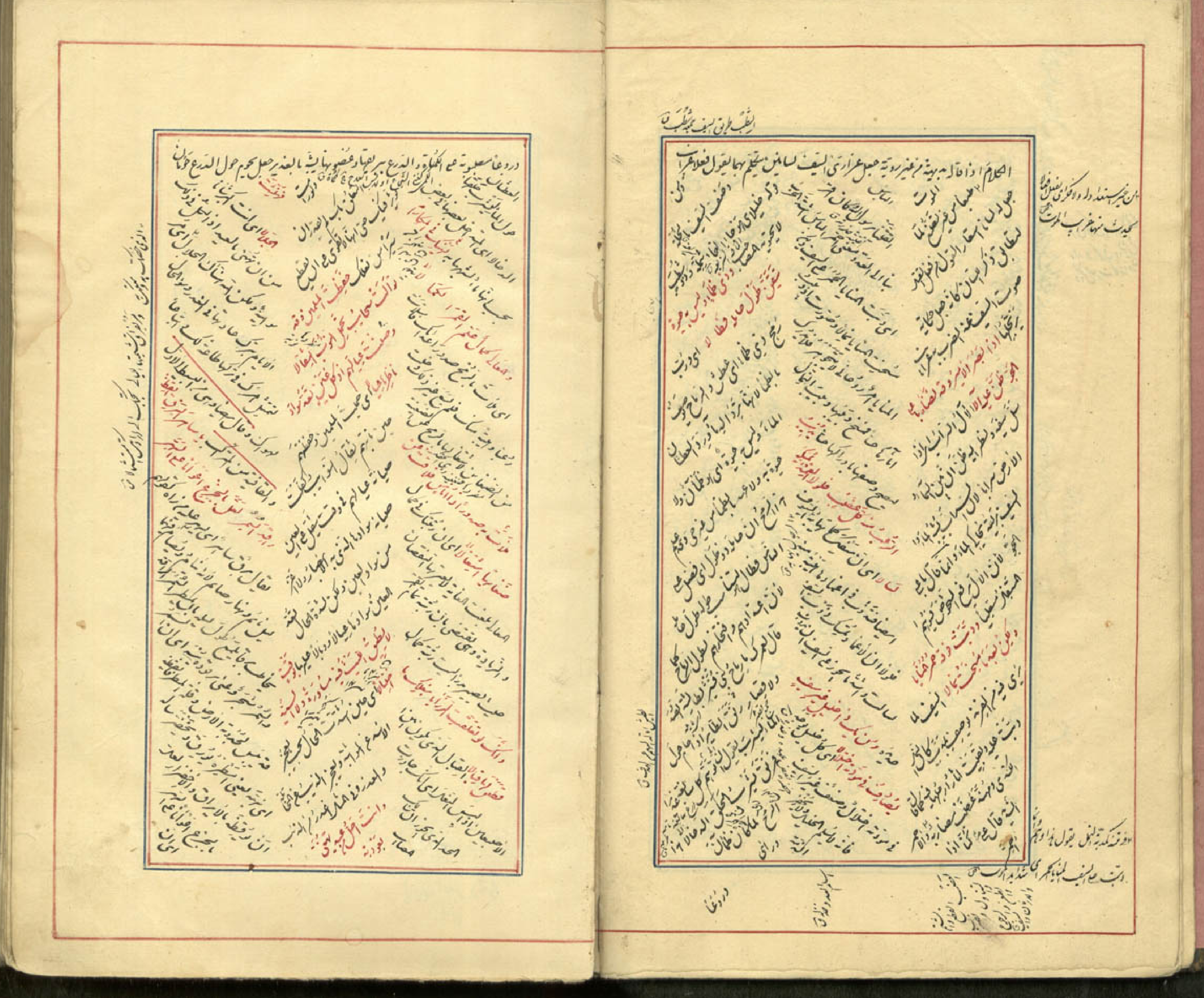
يلبس الدرع ويعتقل الرمح ويتقلد بالسيف الا ان يقتضيها بطول مصاحبته اياها واقتضب بمنهجها



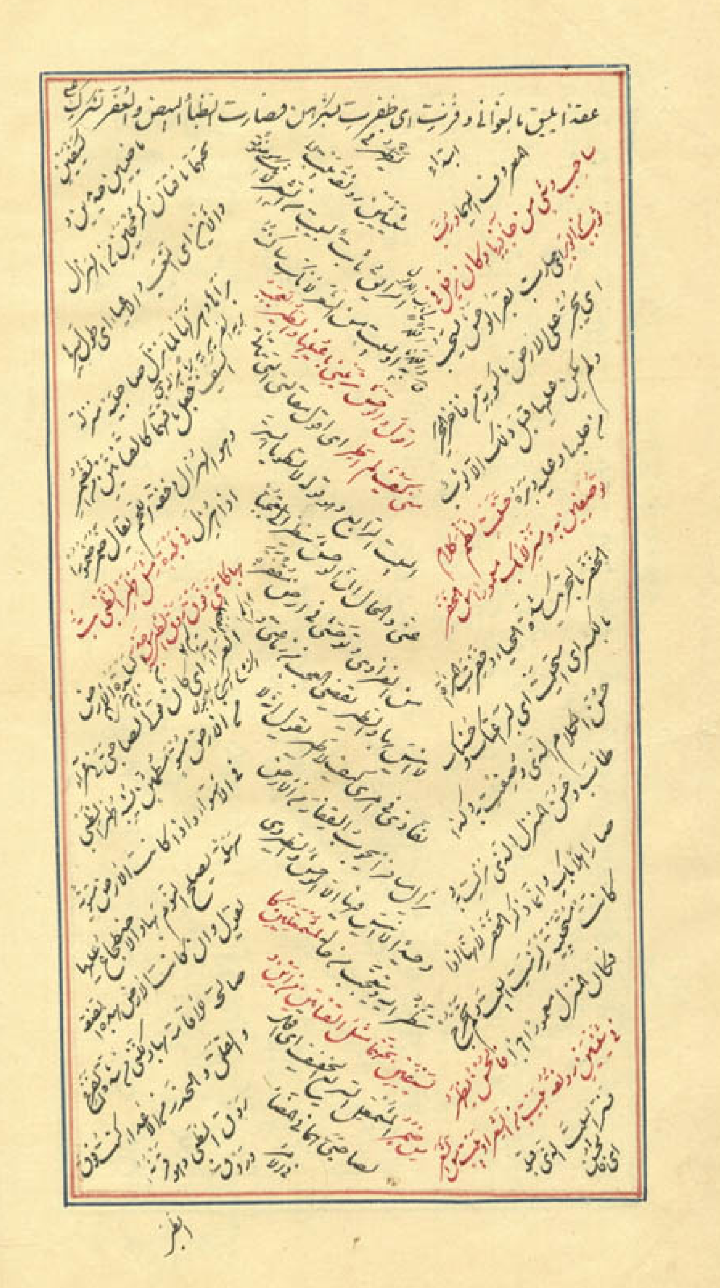




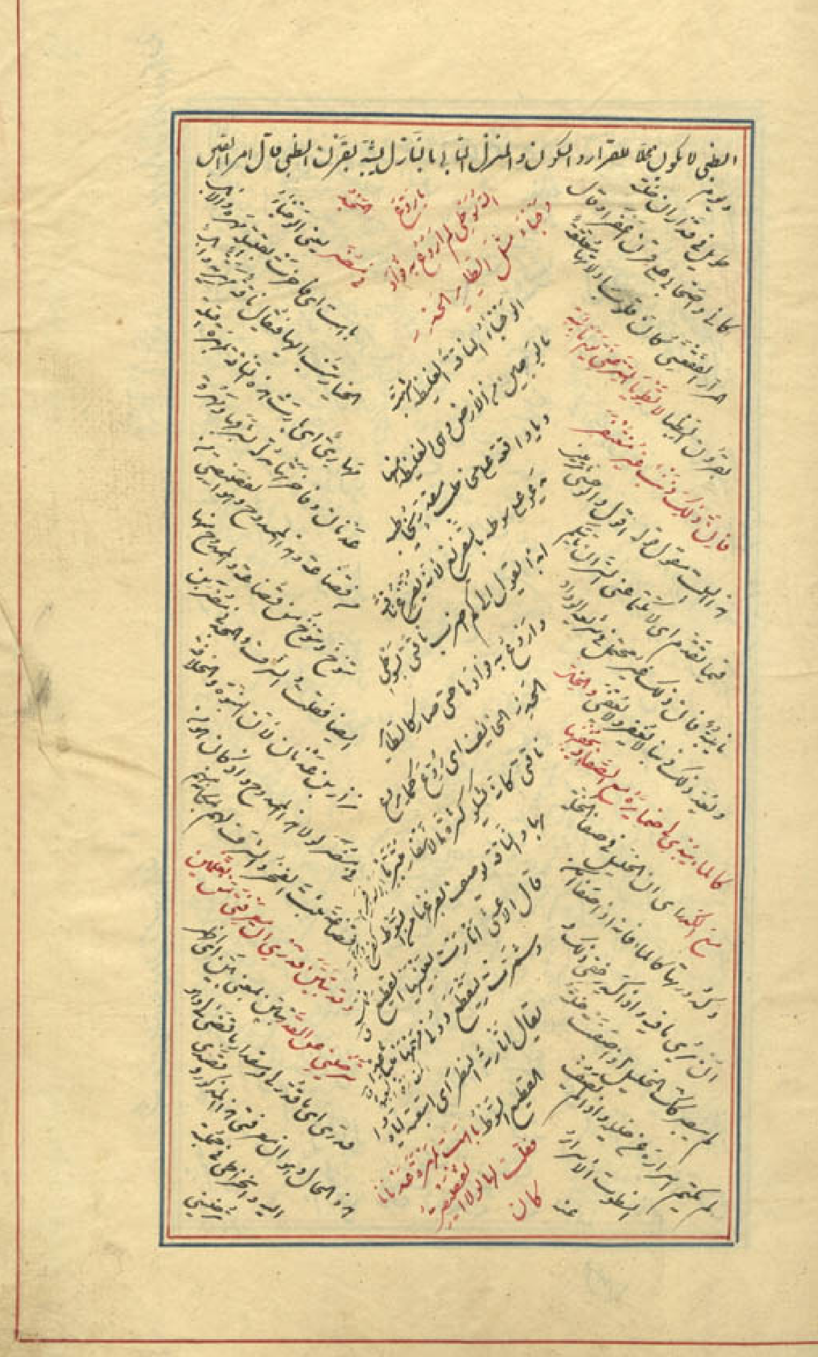






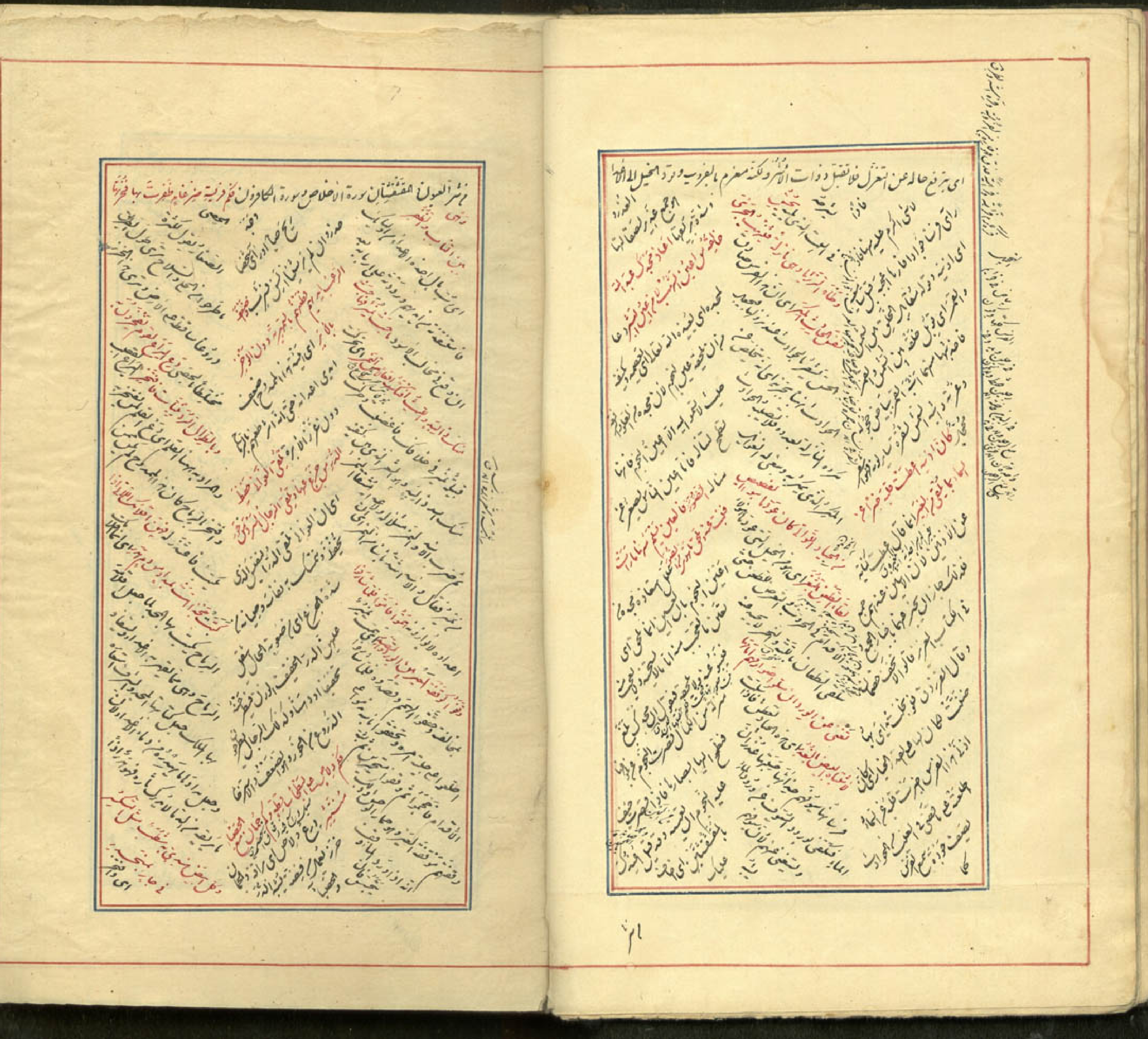


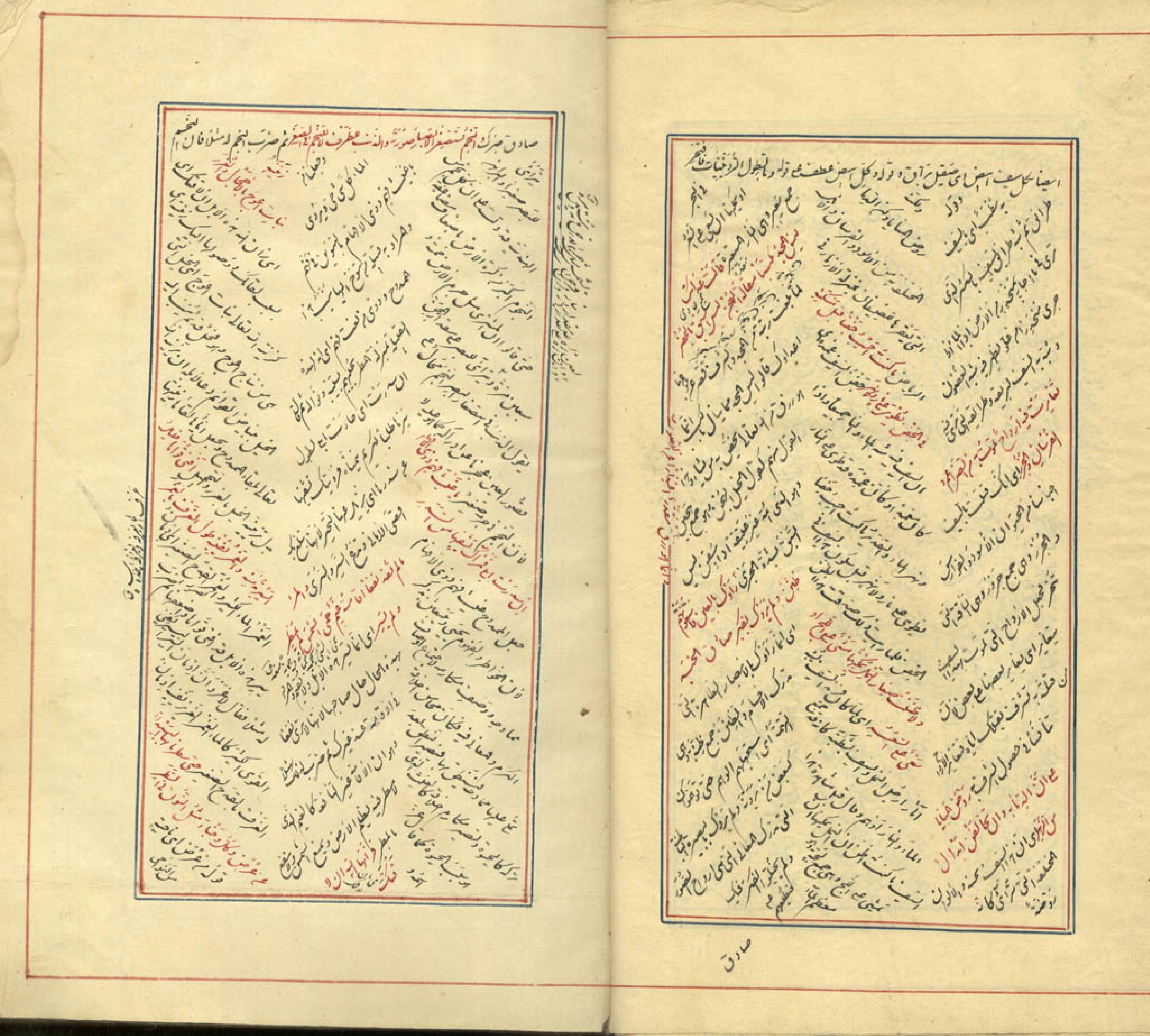
عفة البيت بالبواد و فرت اى ظفرت بنبرمن مضارت الظباء البيض والعفر



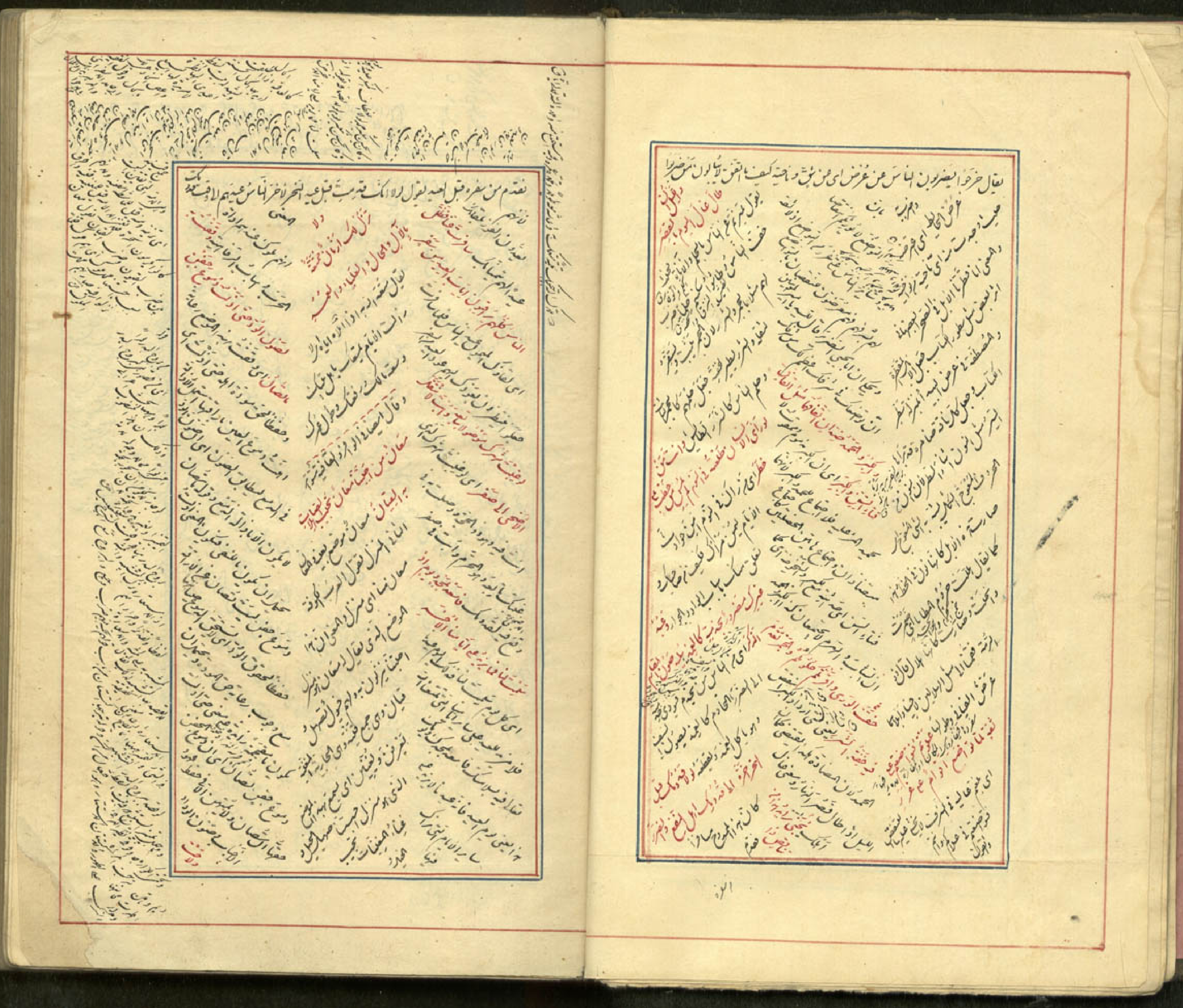
الظبي لا يكون محلا للقرار والسكون والمنزل هنا بالنازل به يقرن الظبي قال امرؤ القيس



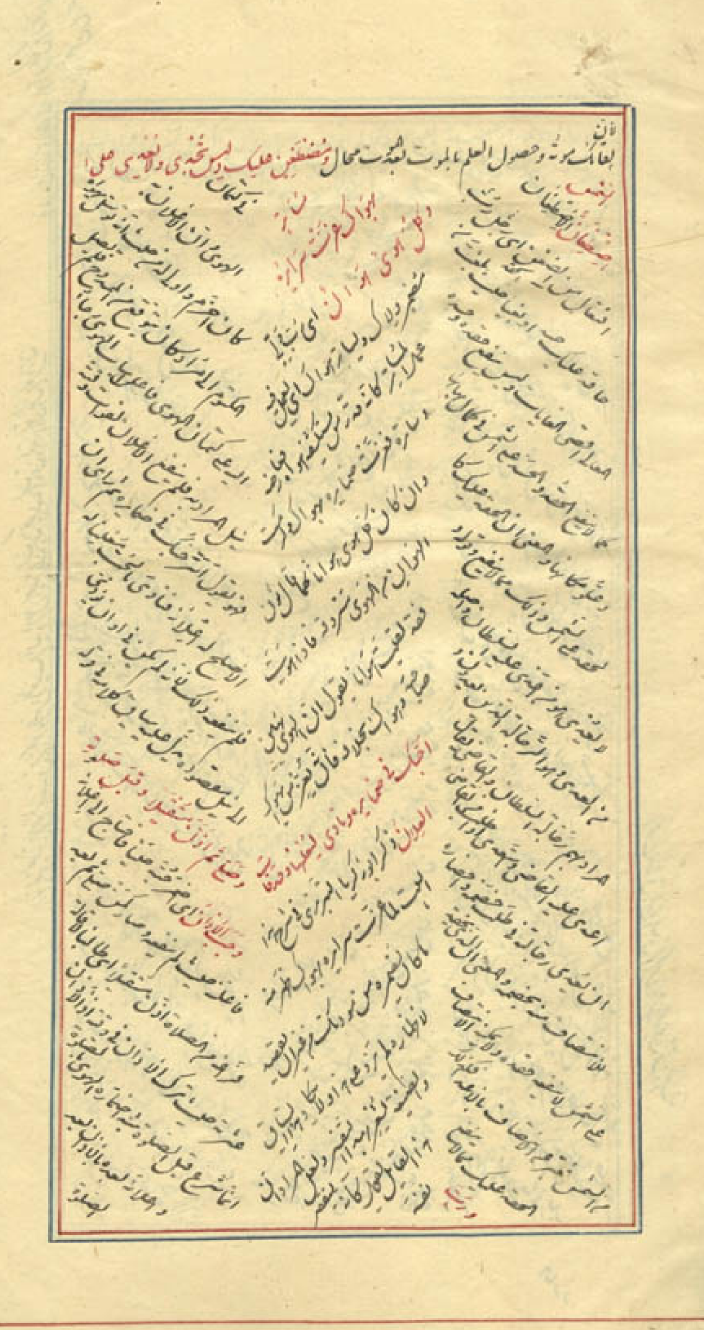


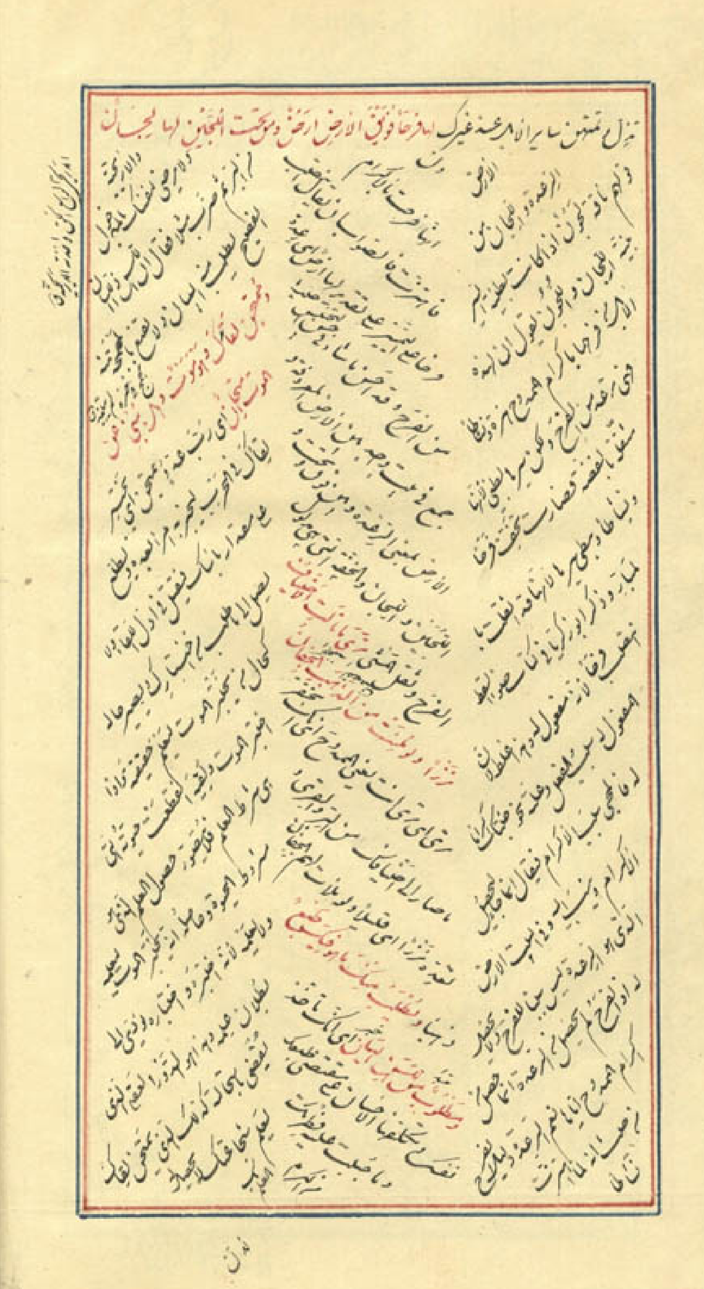


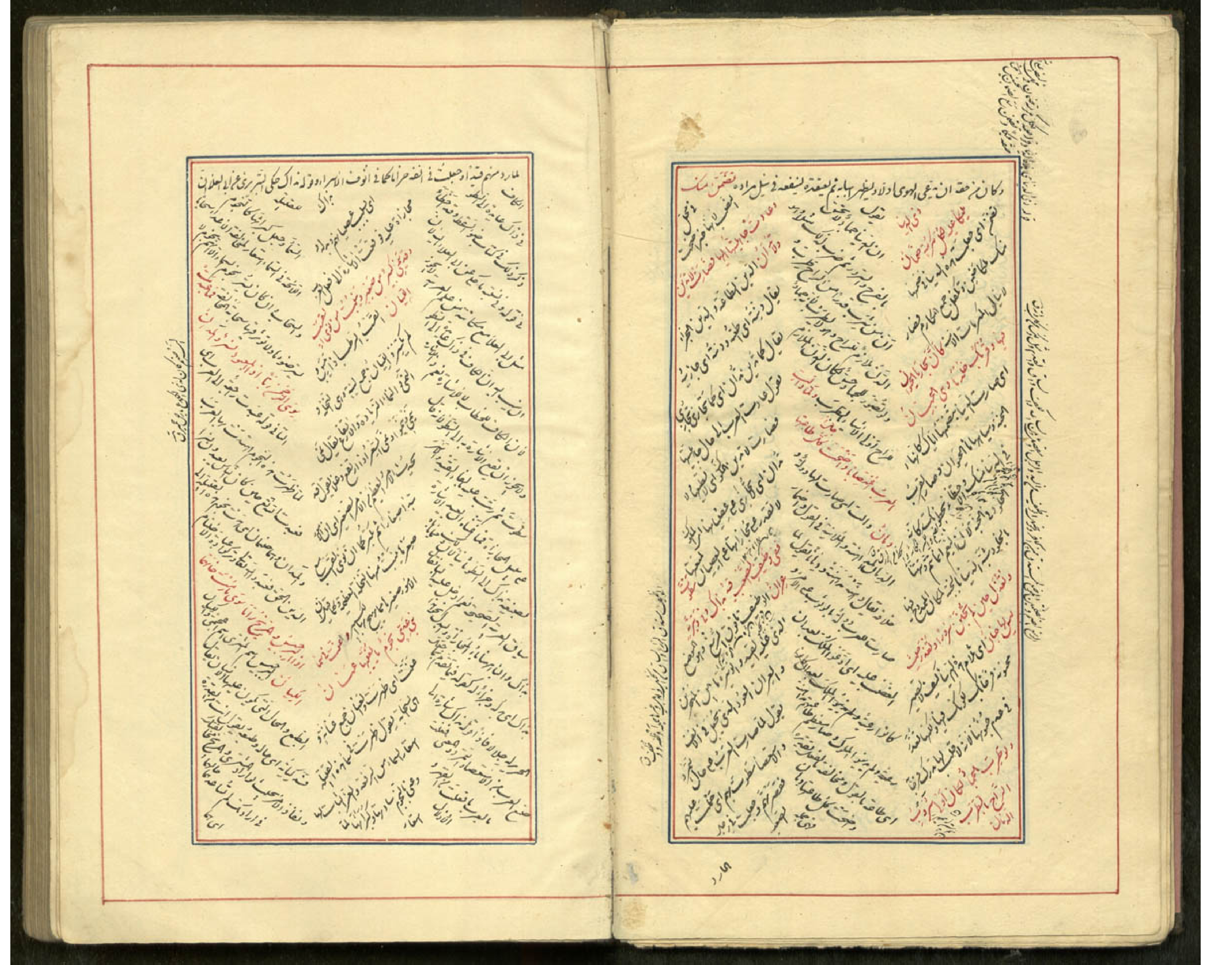
صادق

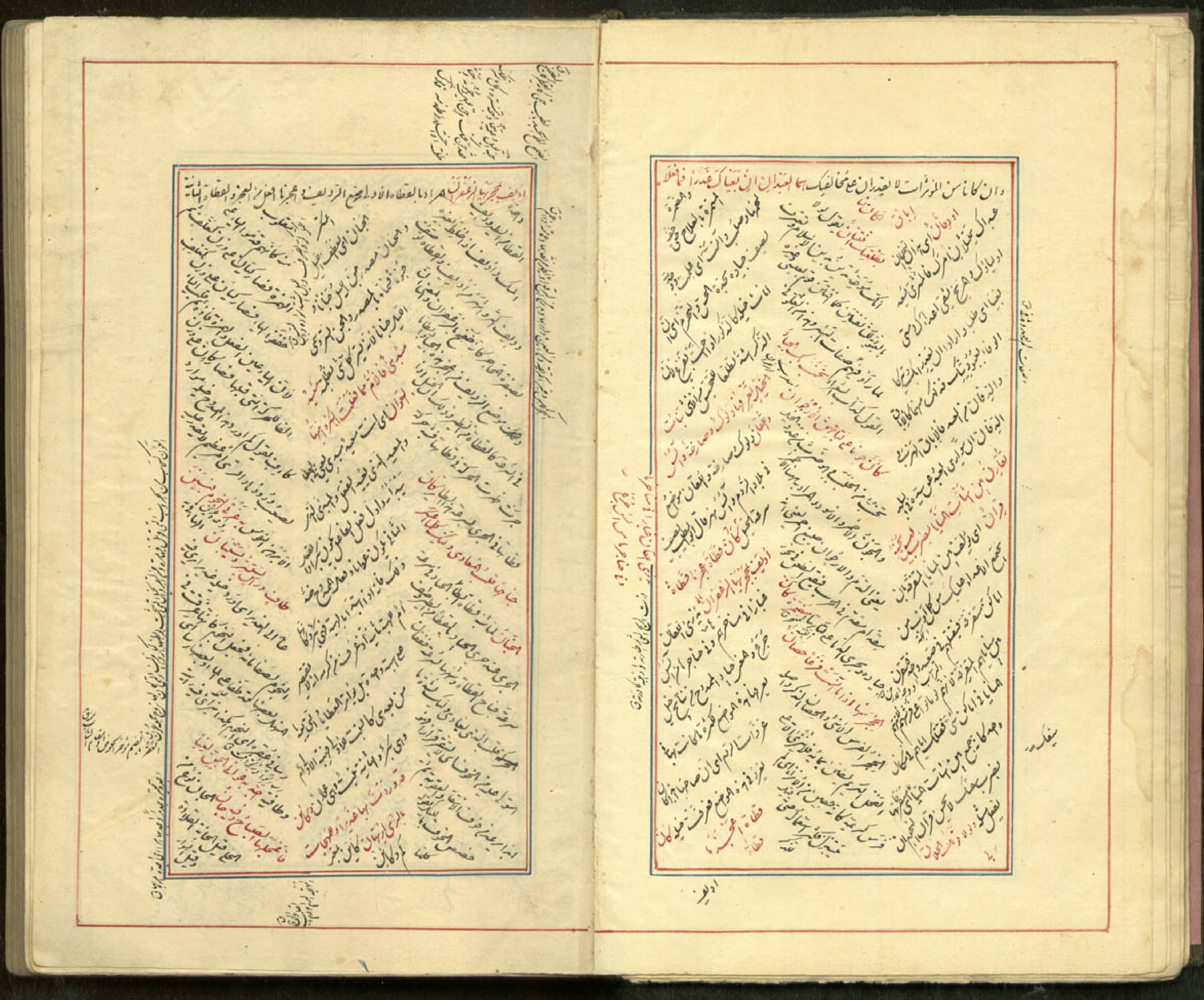




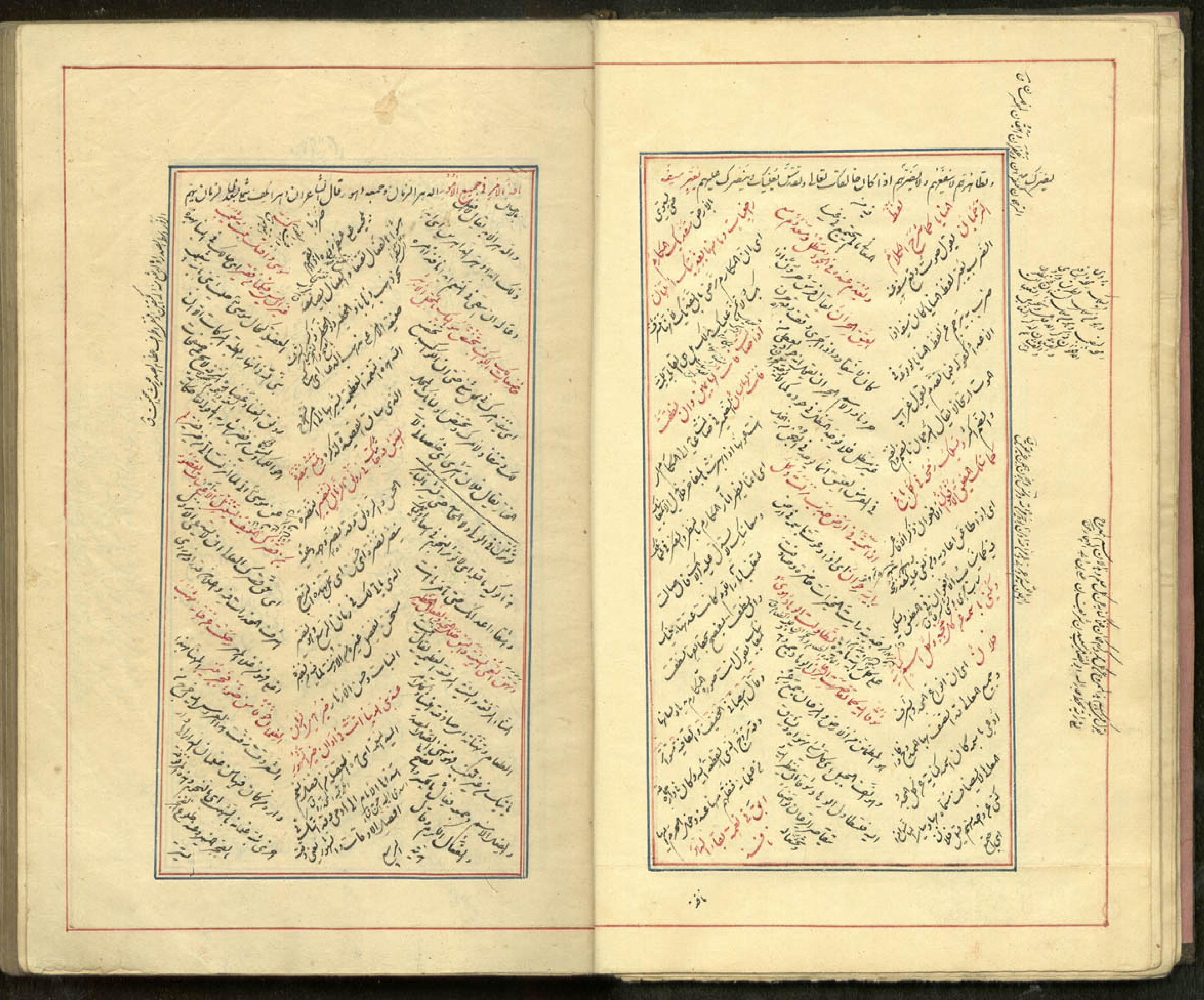


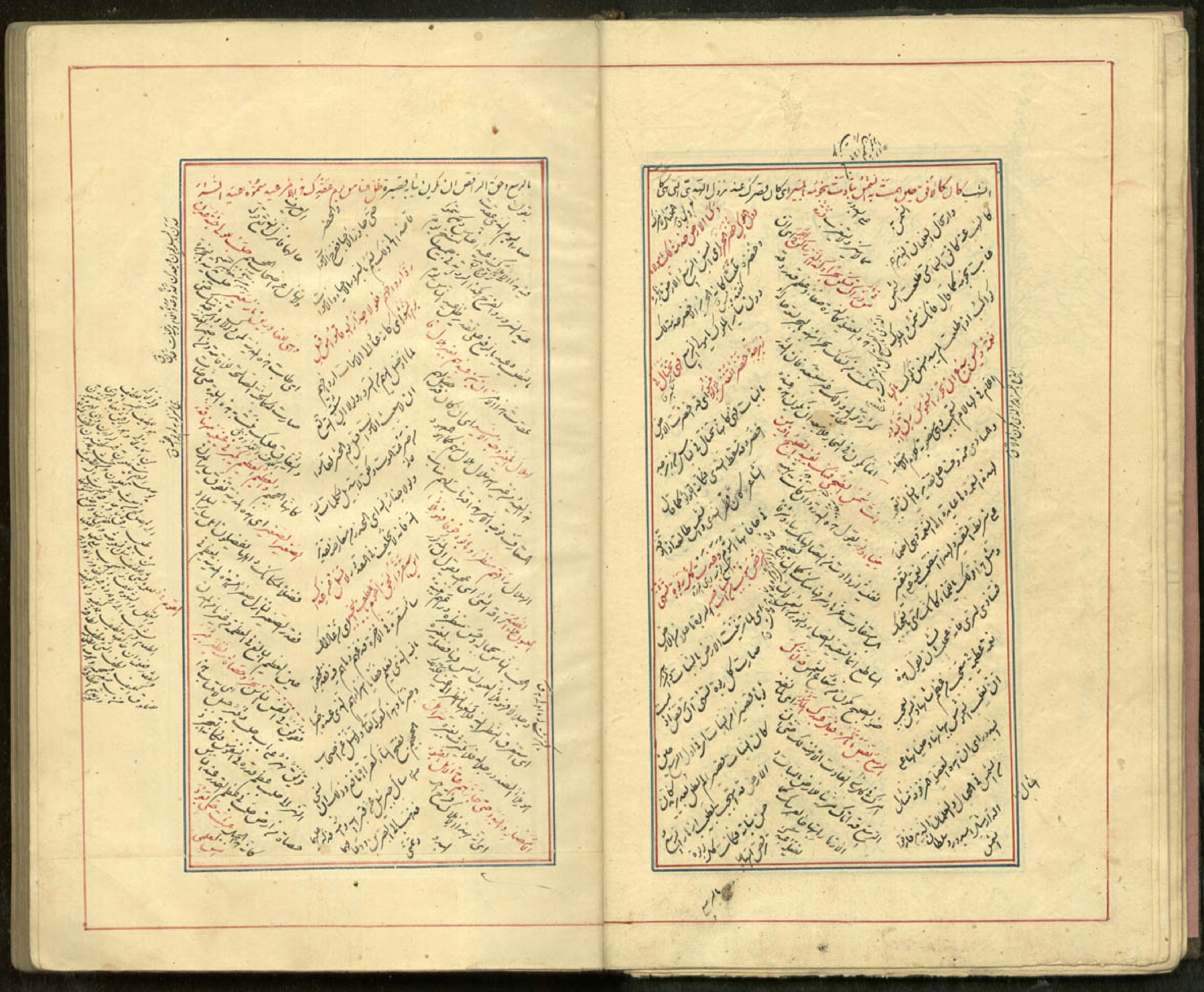


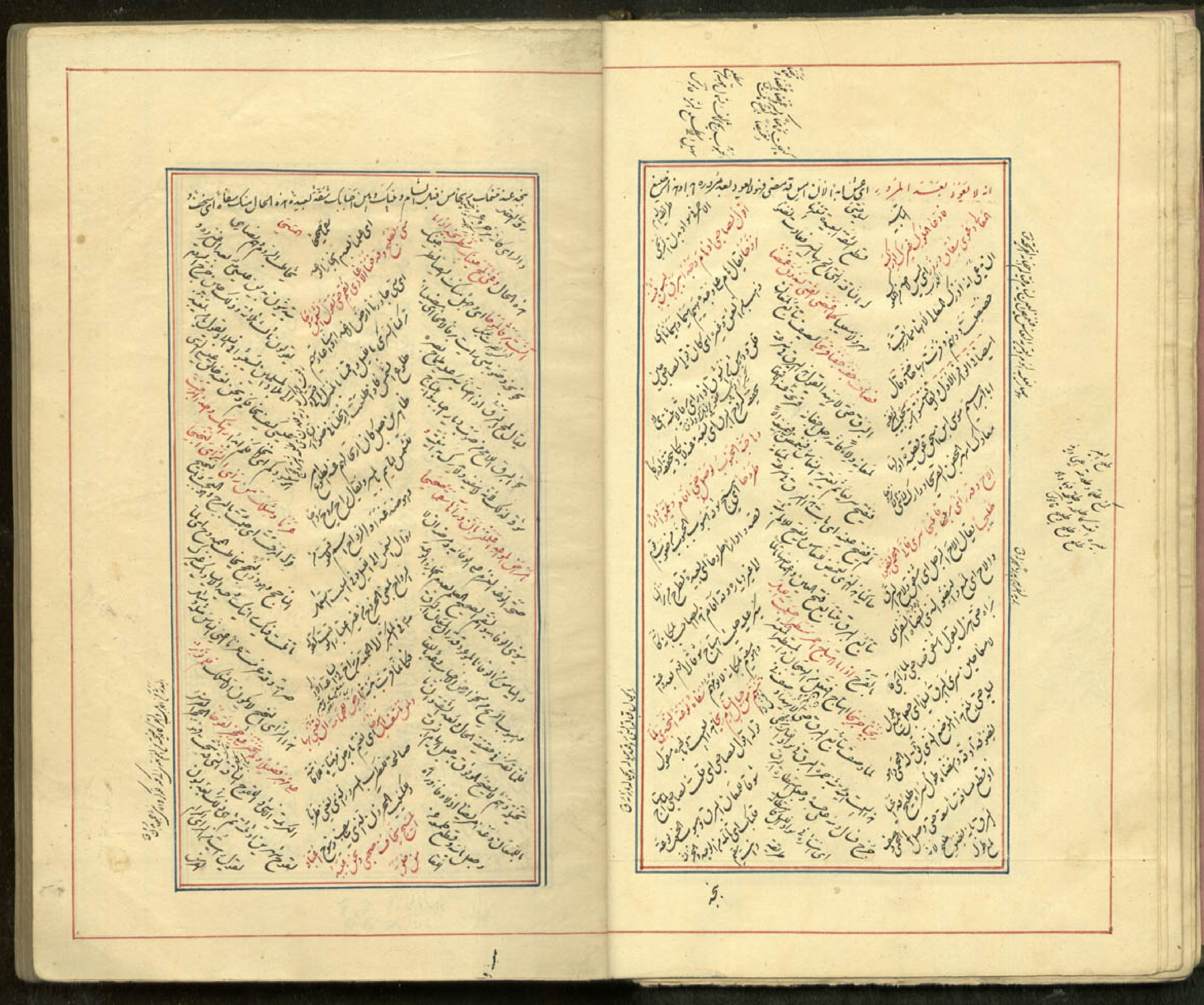


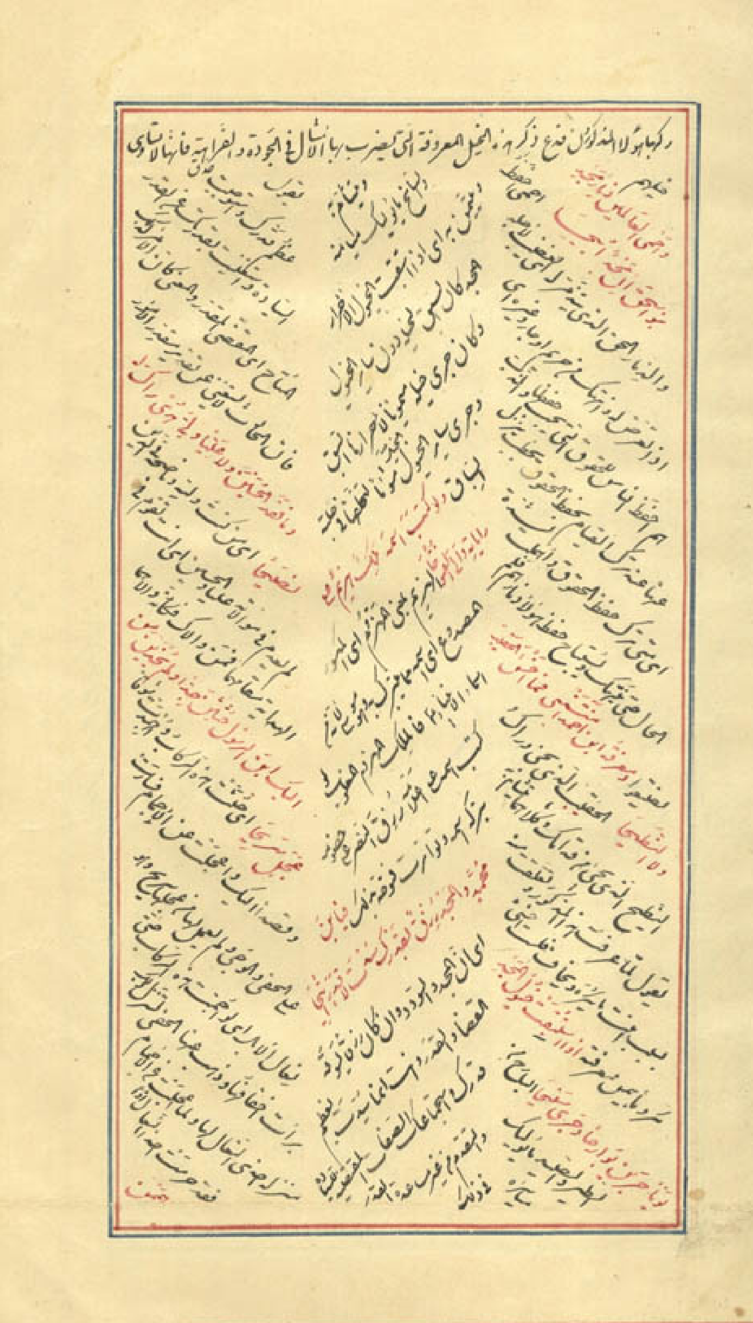


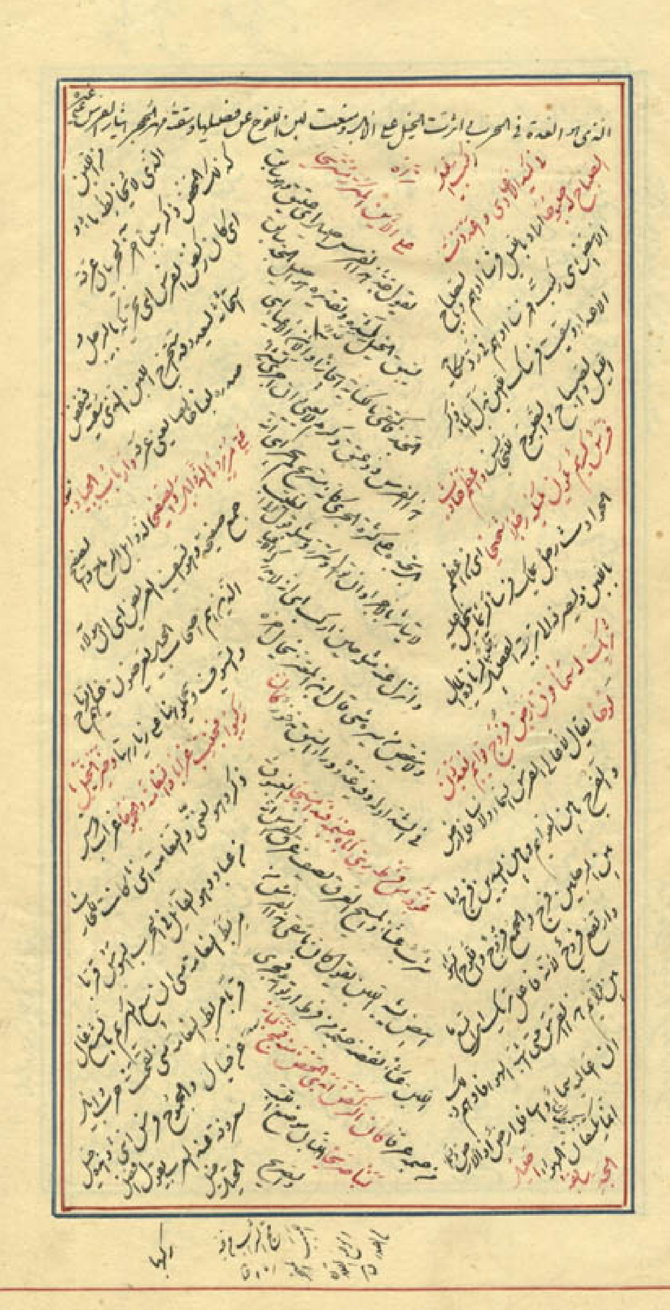


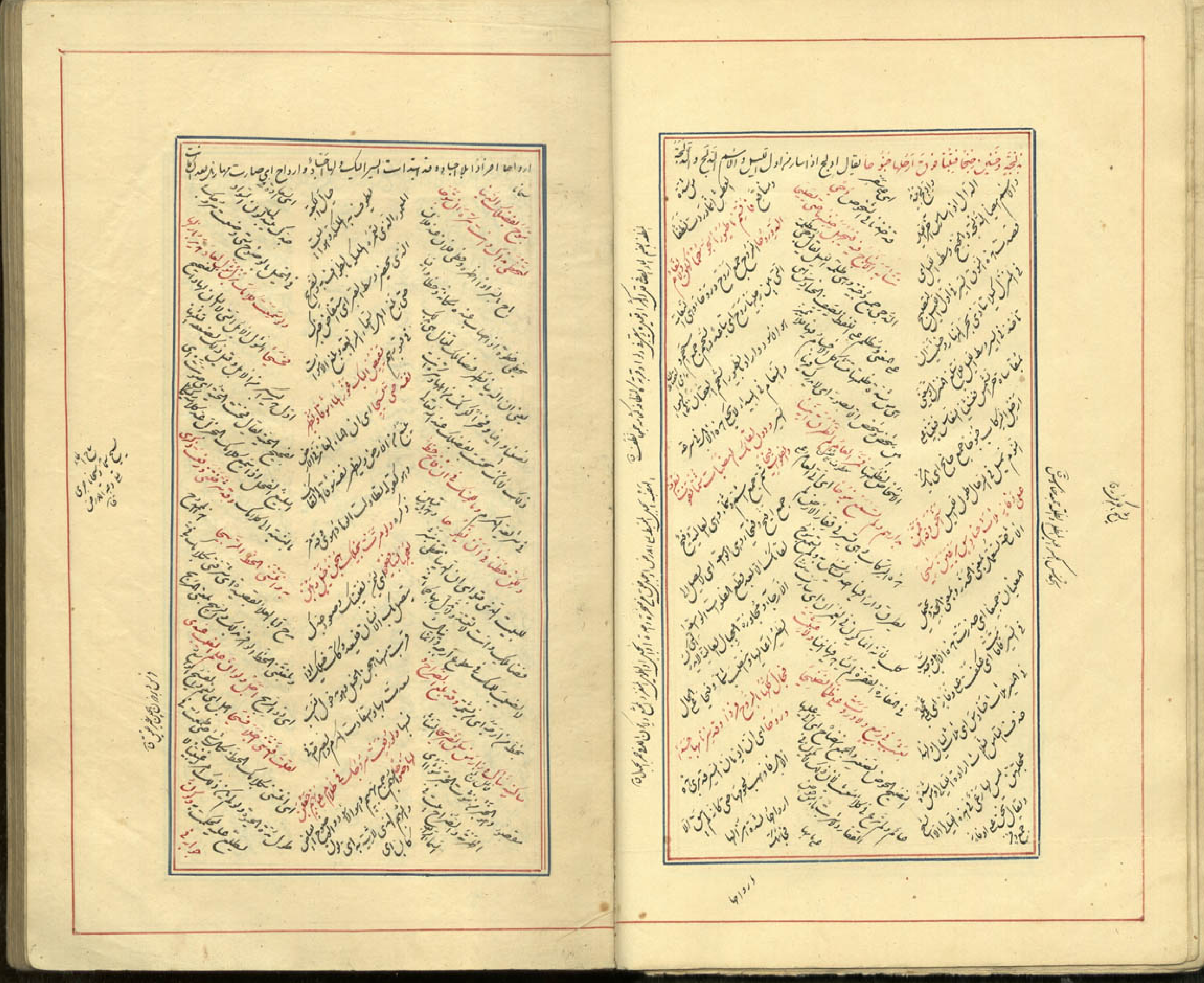




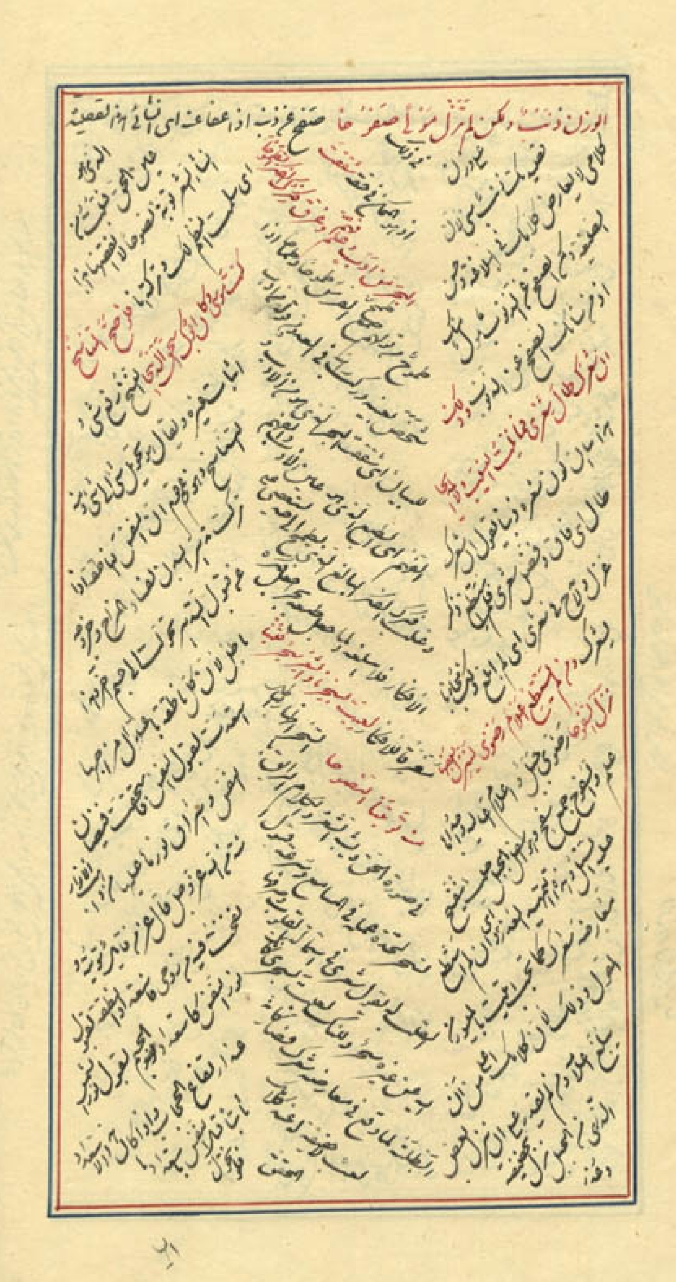




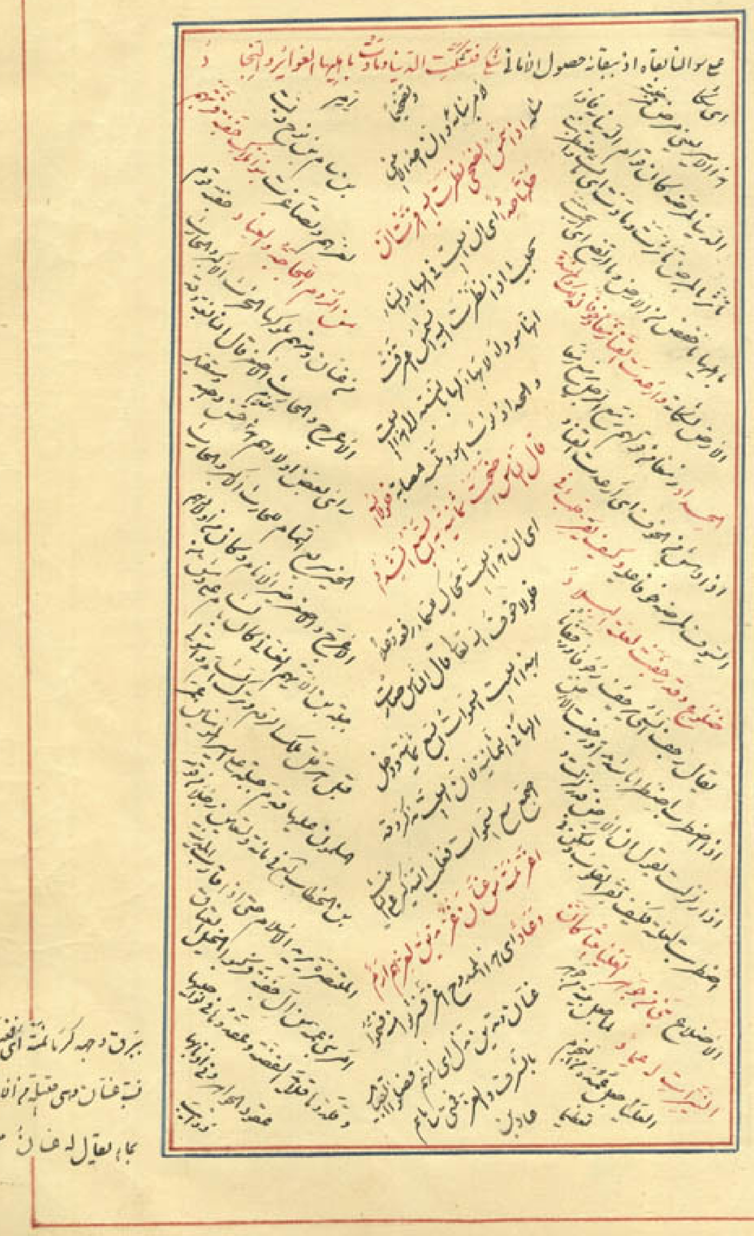




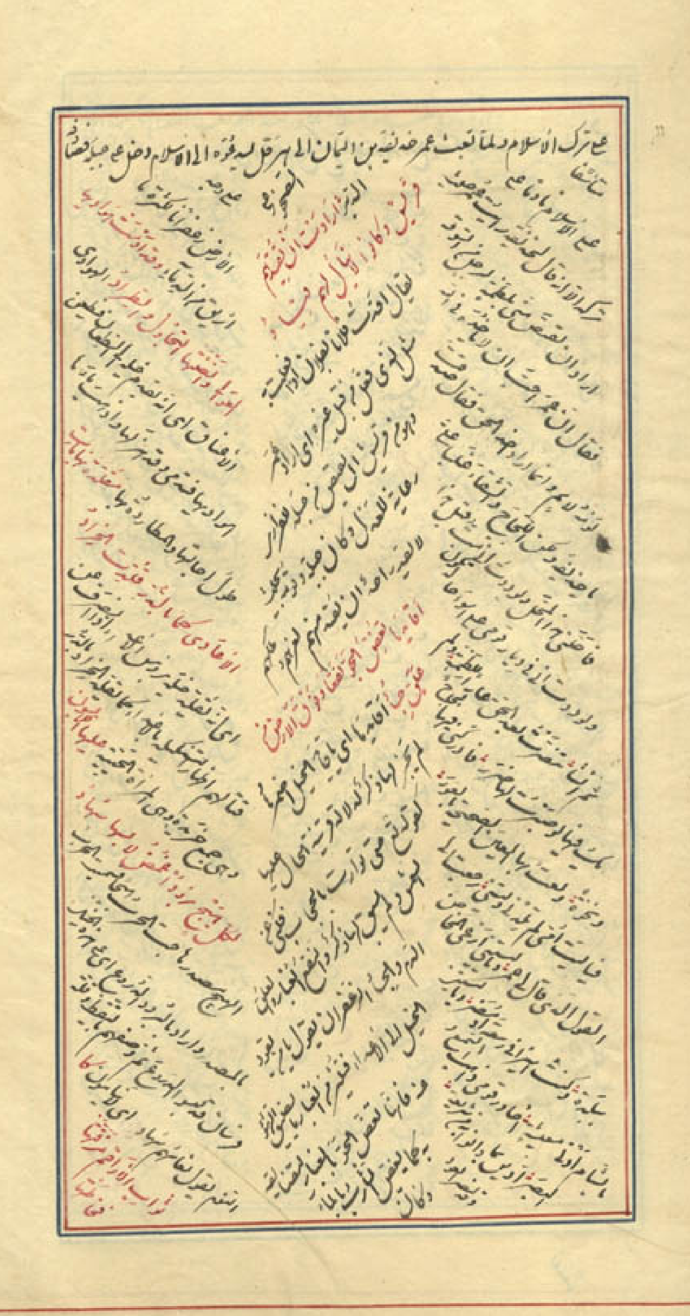


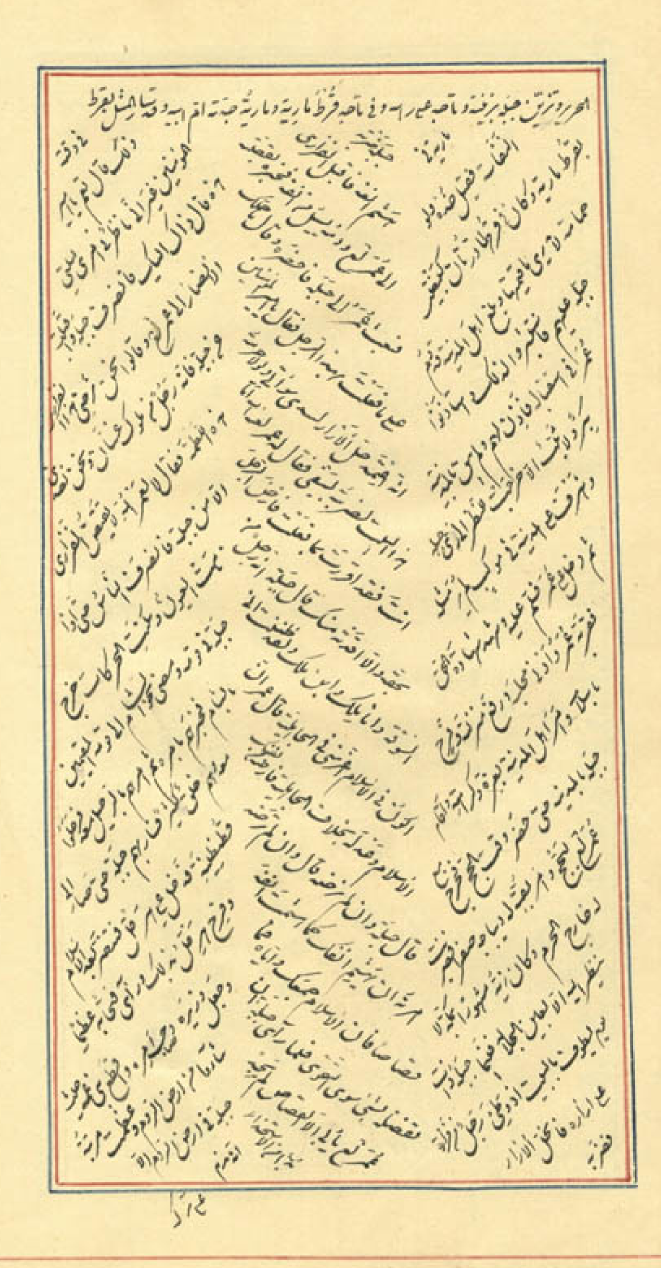


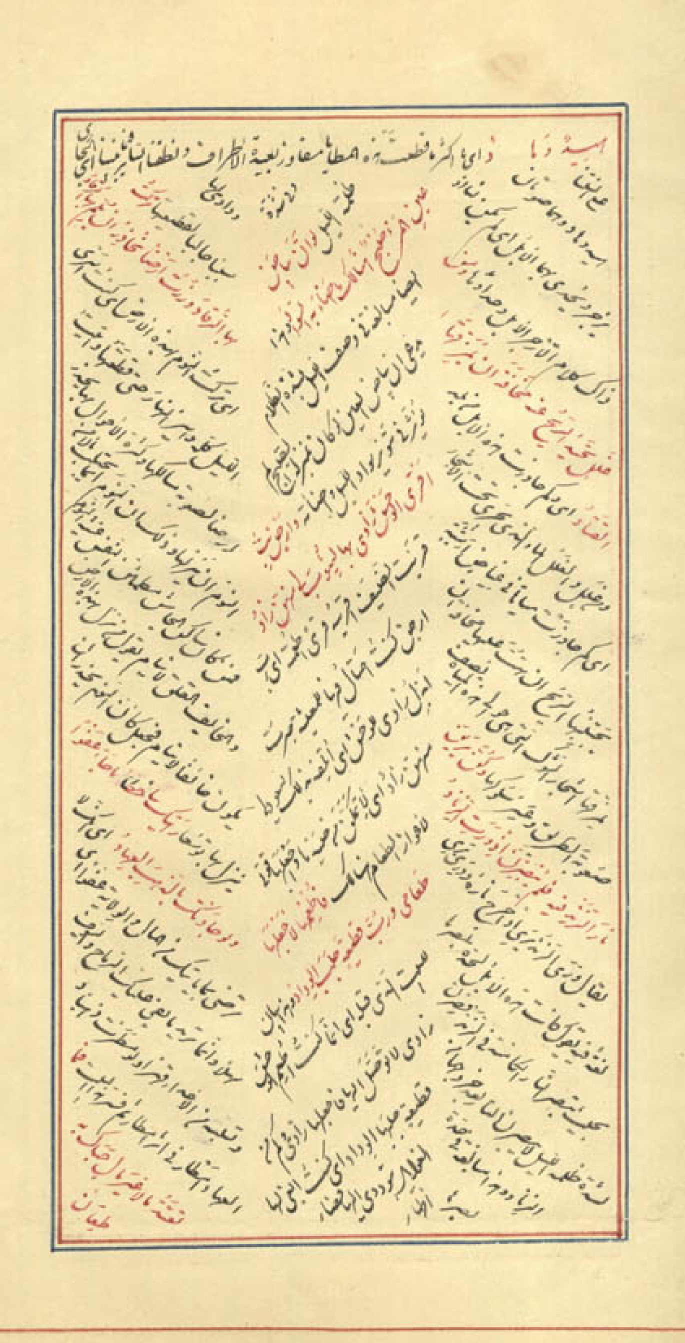
ايام الشباب بصورت مرّ الغنا لسيقاء ذمّ المعنى اى الطلب اعانة للغناء به وذلك ان الطرب وقلق

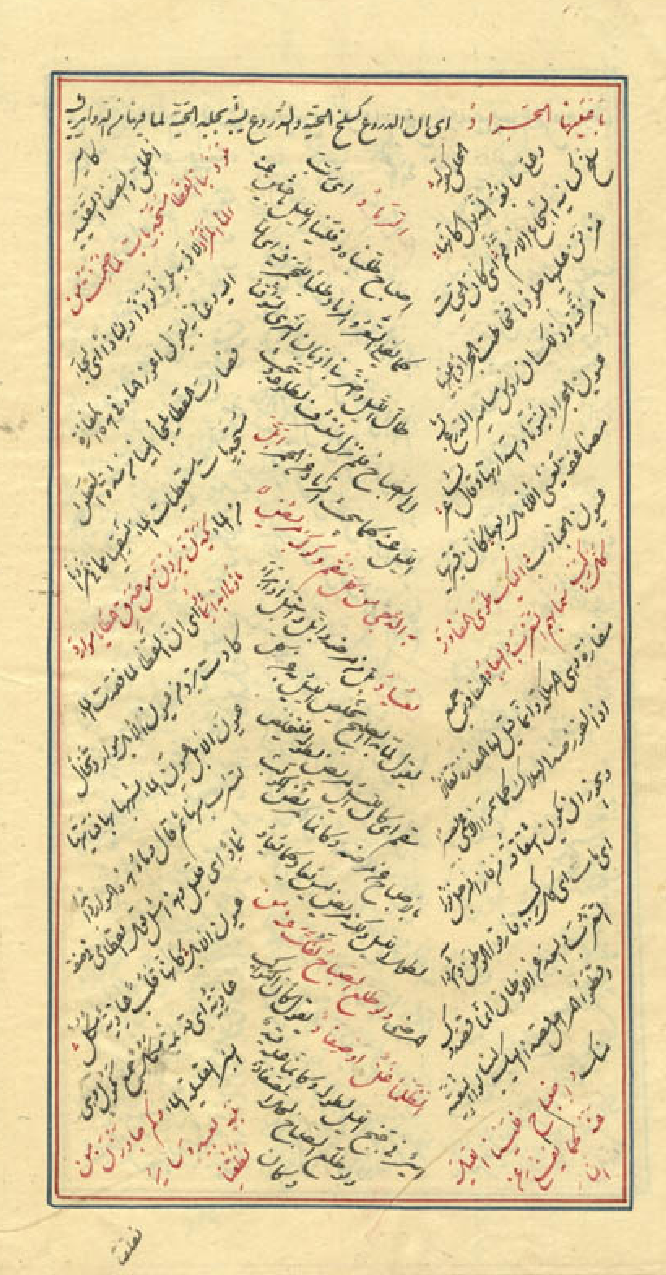


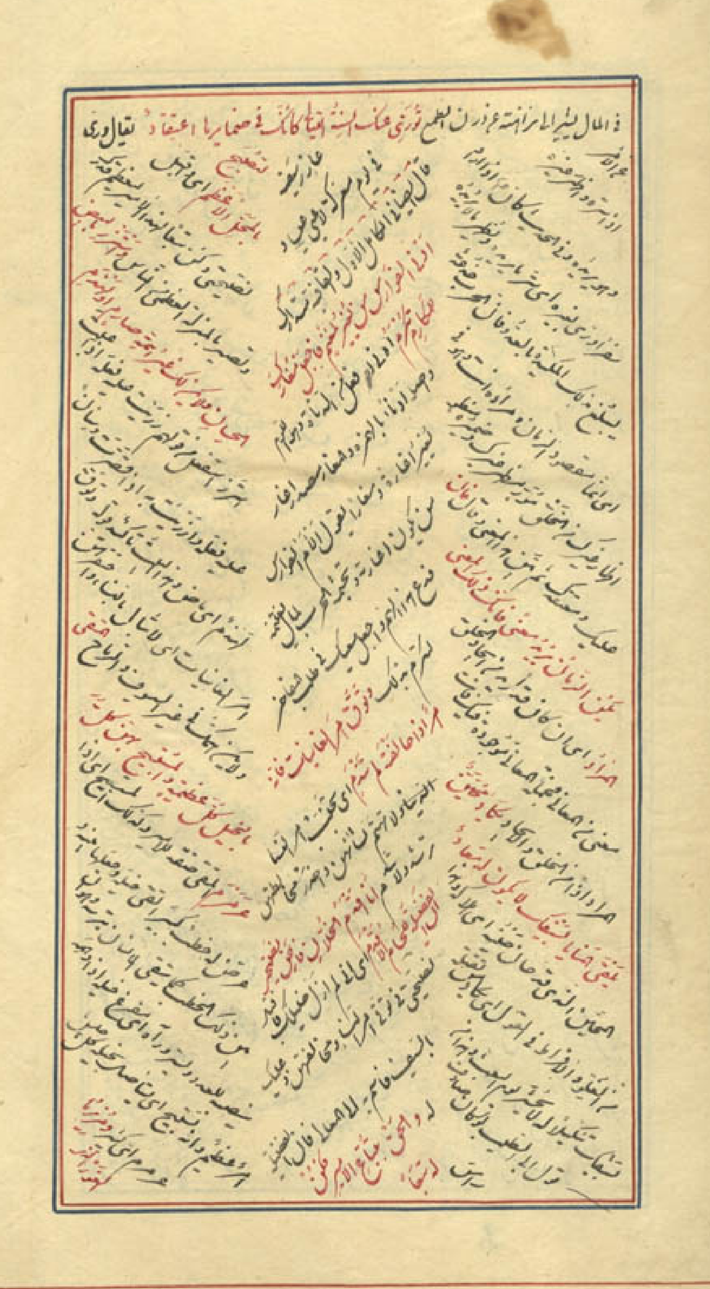
مع سوال البقاء اذ بقائه حصول الامانى تمّ فتفتّت الدنيا ومادّت باهلها الغوائر والتجا

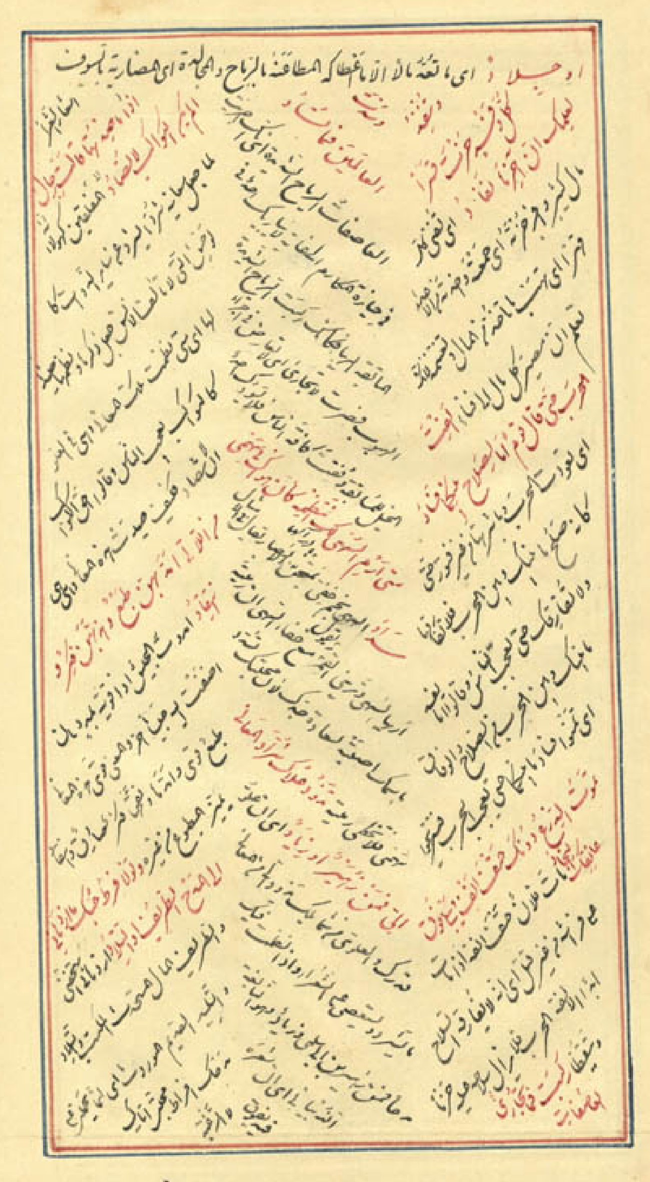






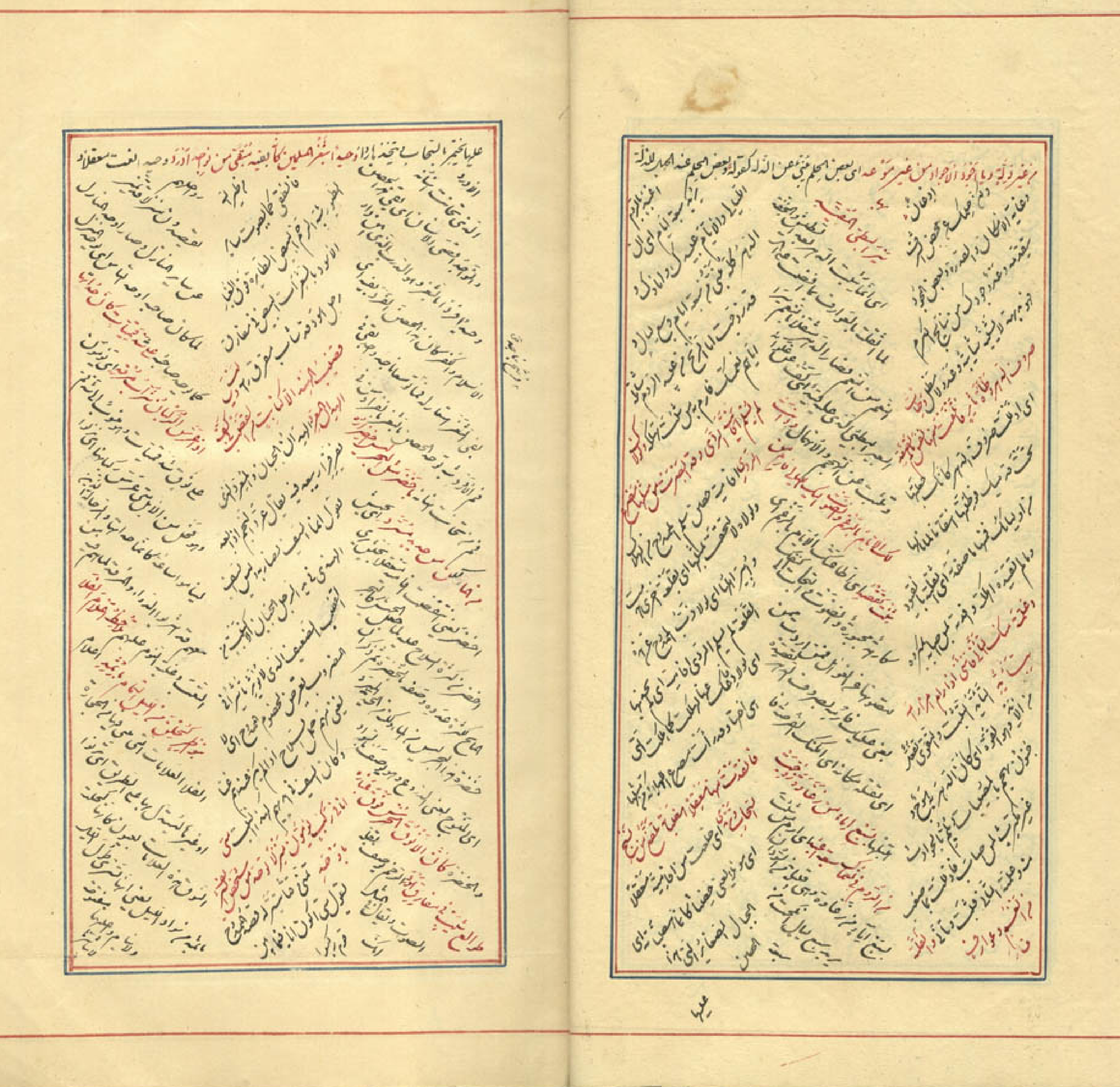


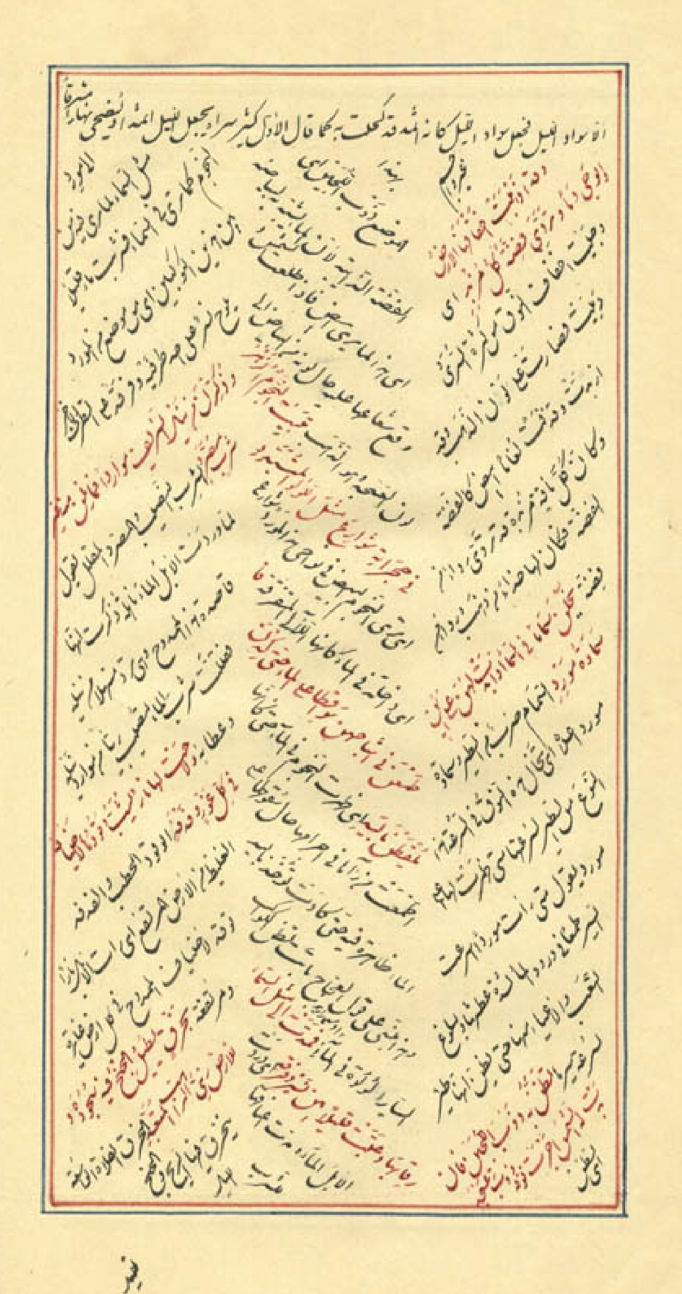


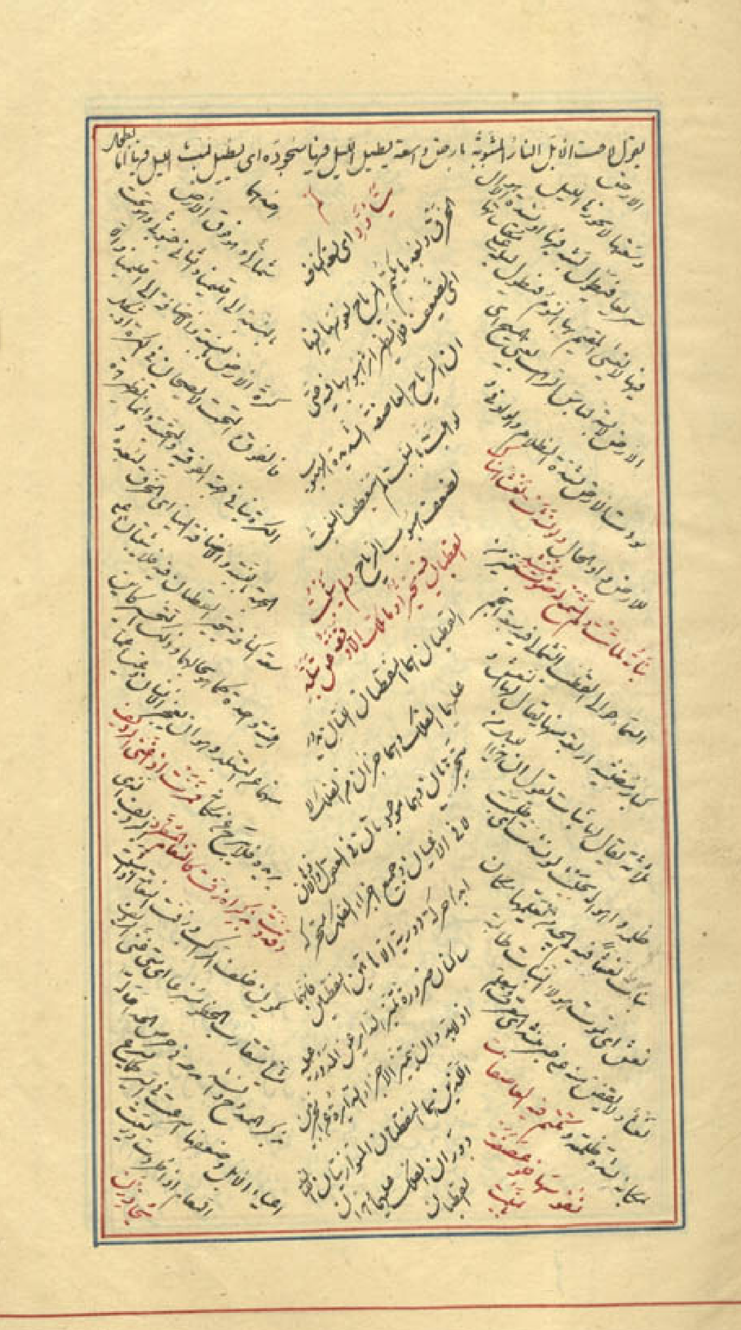






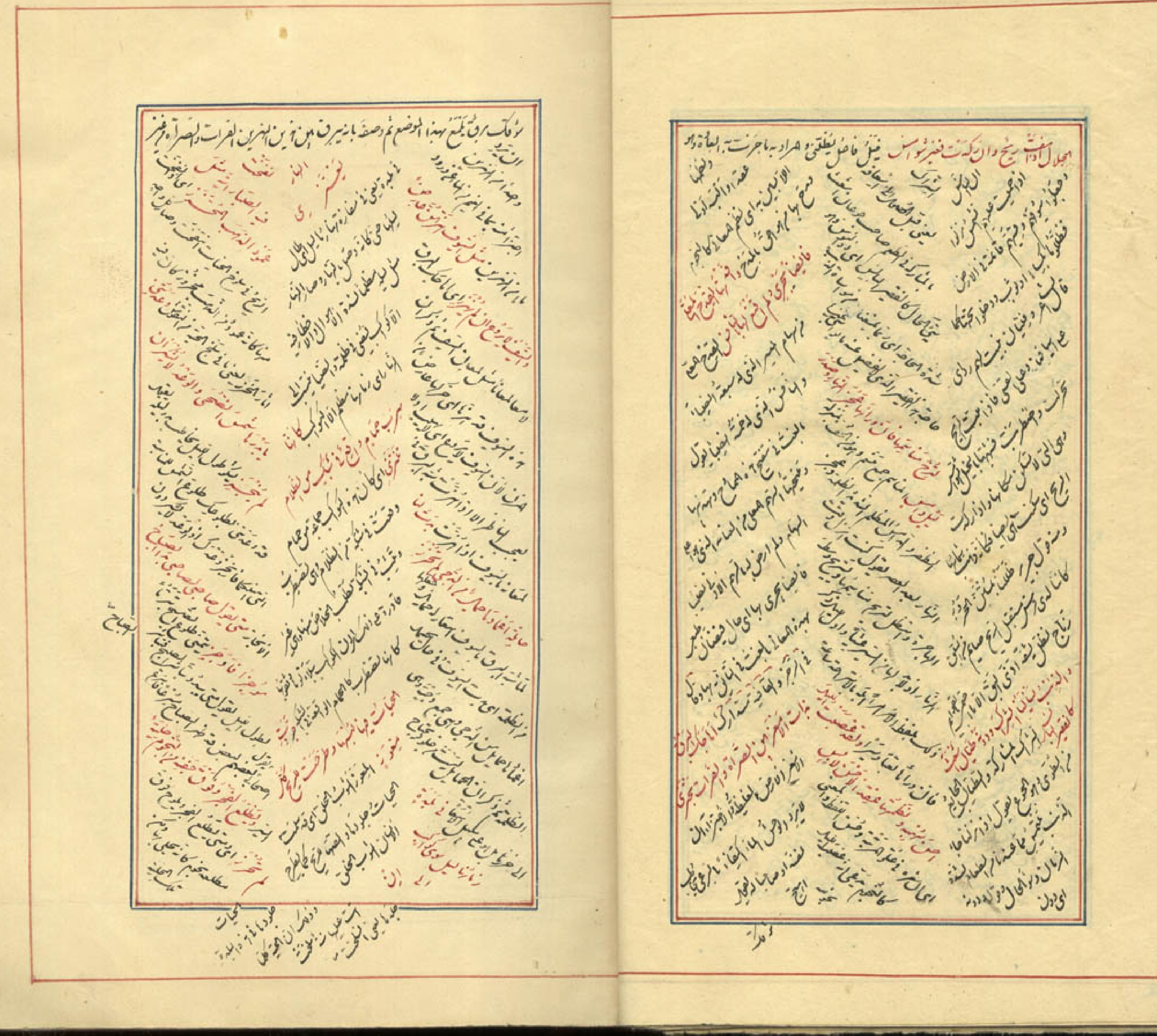






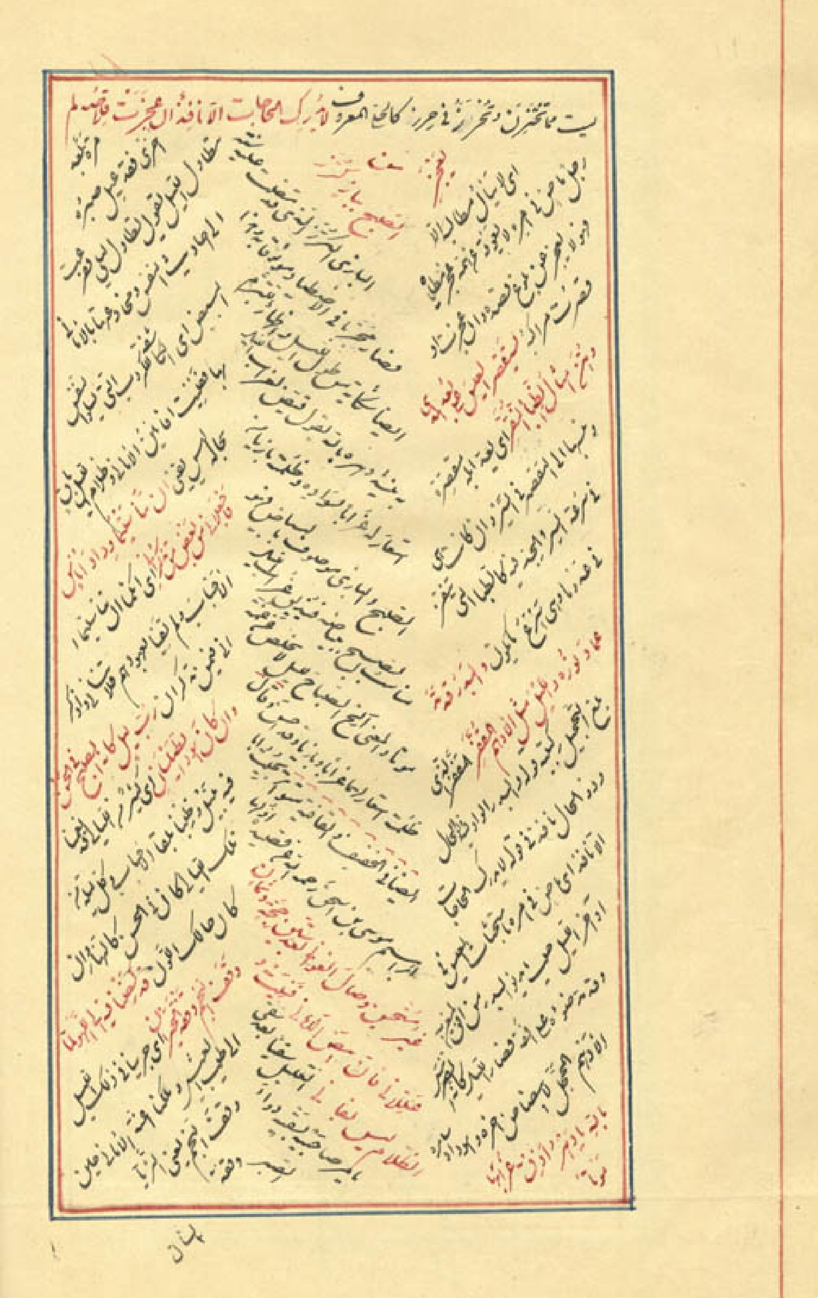


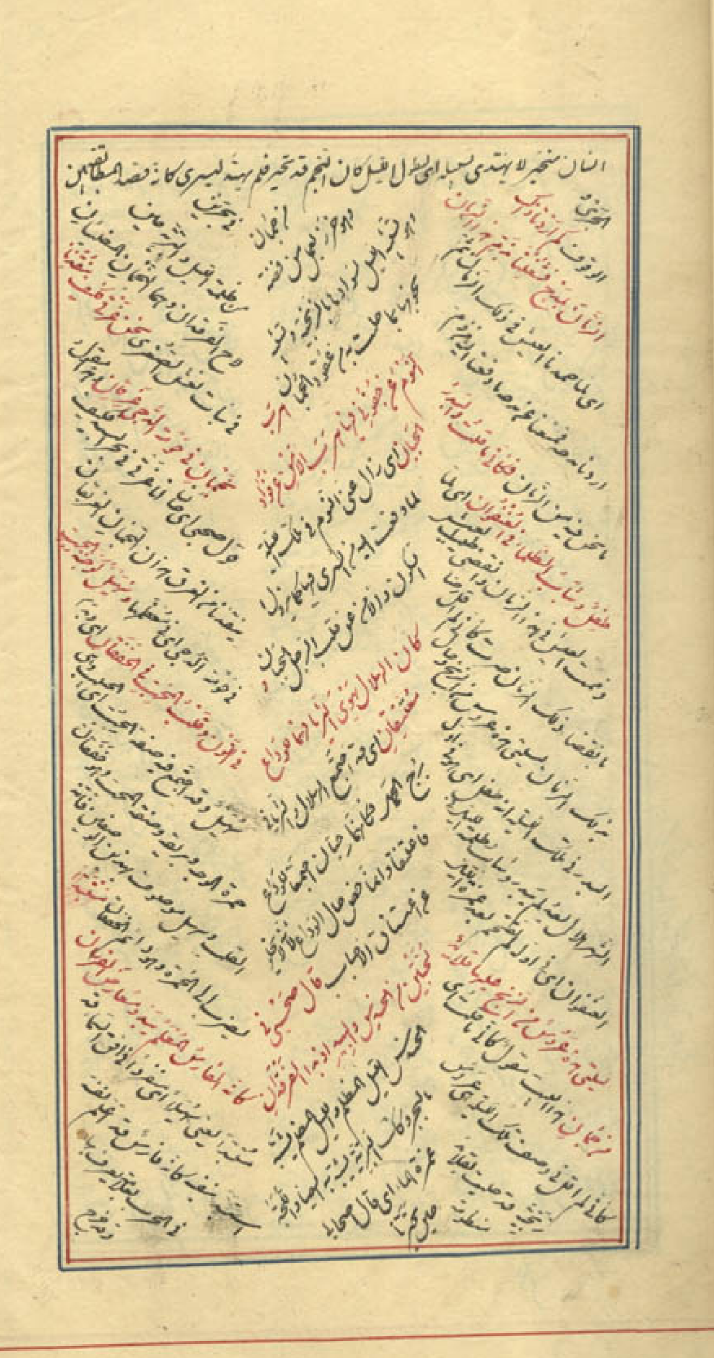




اجلال اذنت ريح وان ركدت فضر نواس قيل فاضل نطقتي وهراد به ما جرت به العادة

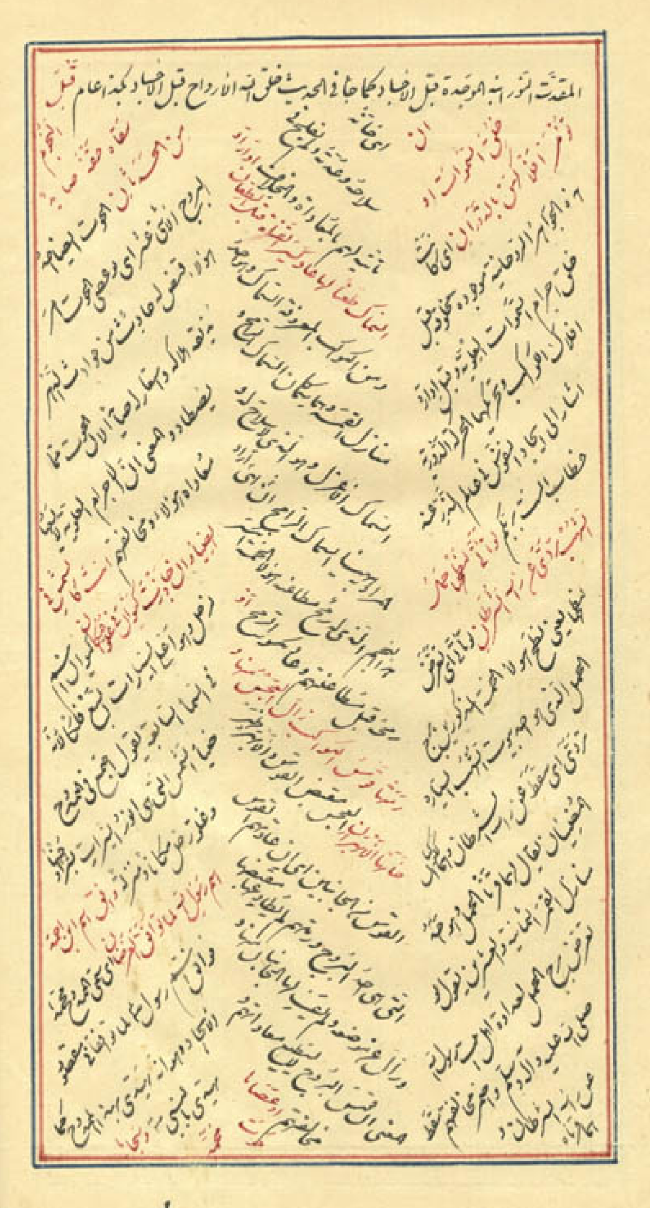
ثم كان برق يلمع بهذا الموضع ثم وصفه بانه برق بين خرين النهرين الفرات والصراة



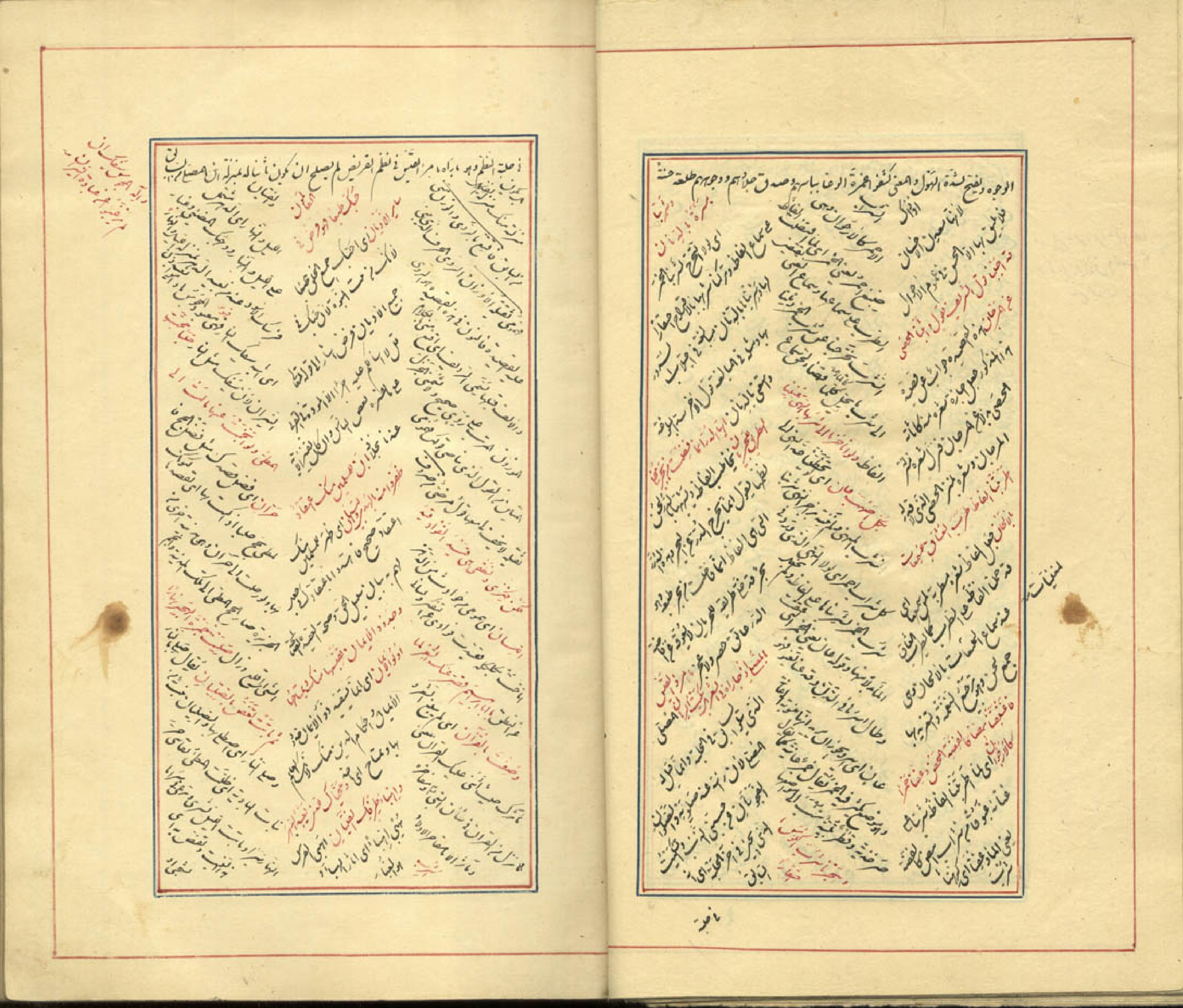




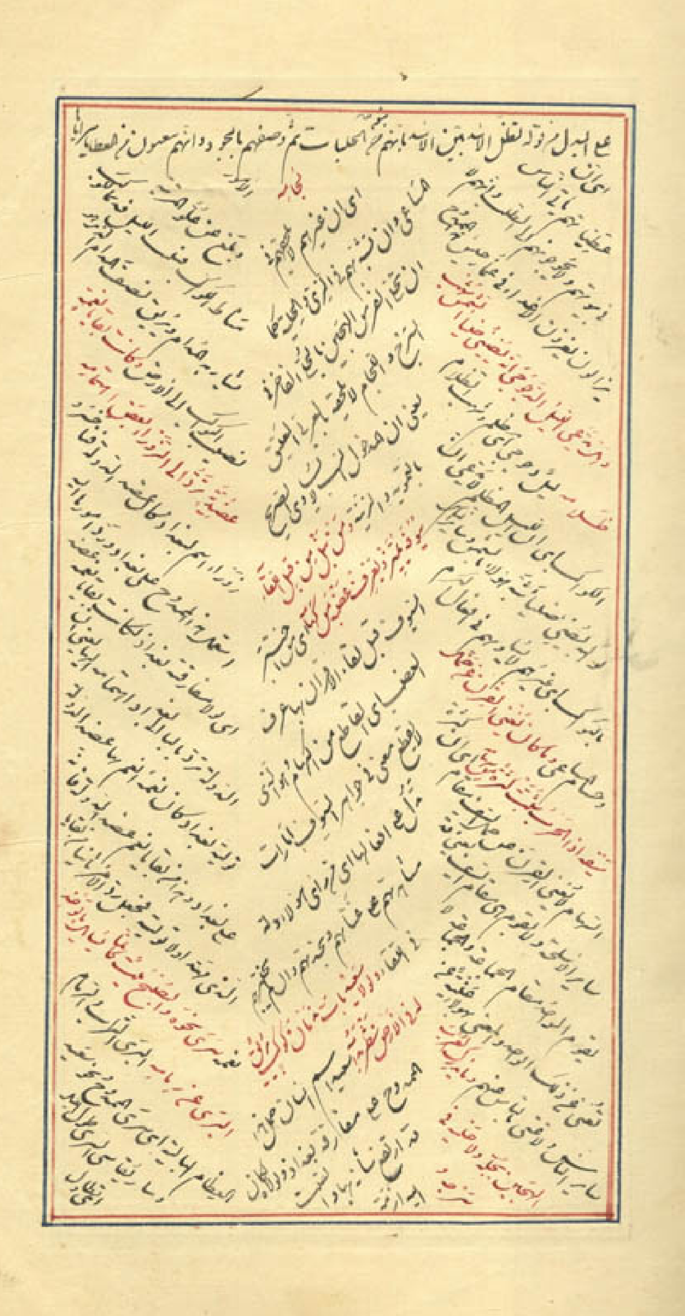
الهجرات ذا الوصف لطف الافكار والاذهان اى صار لها الهجرات افكار الواصفين وعقولهم

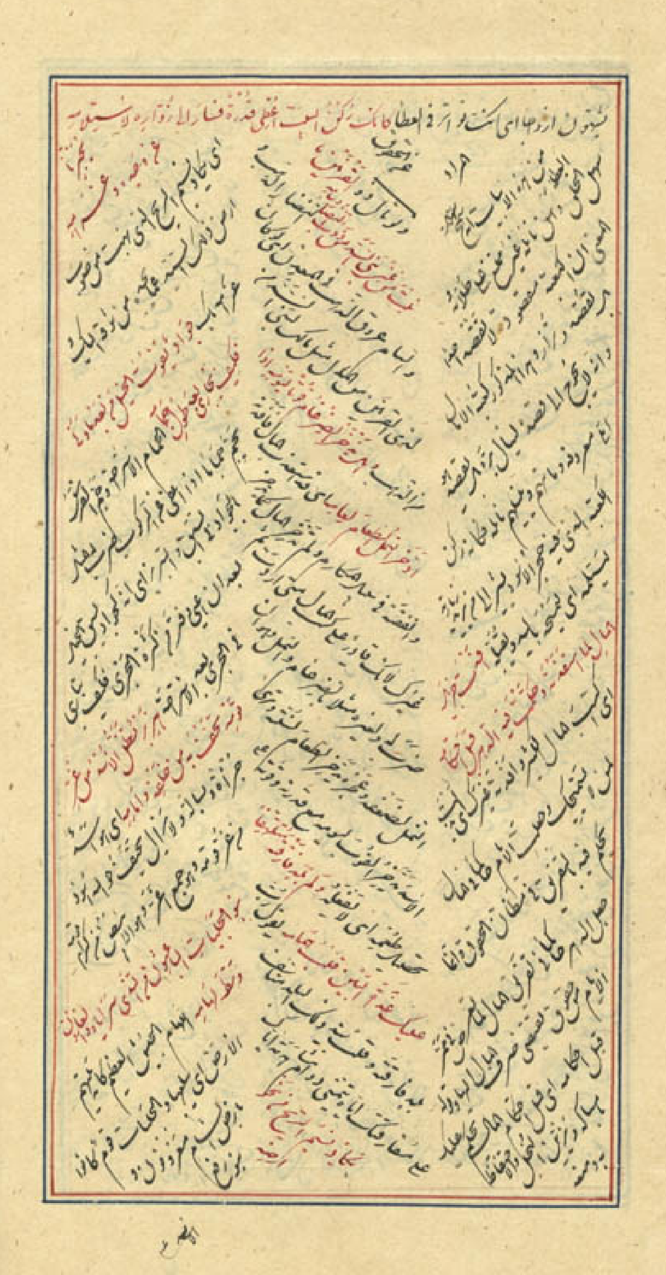


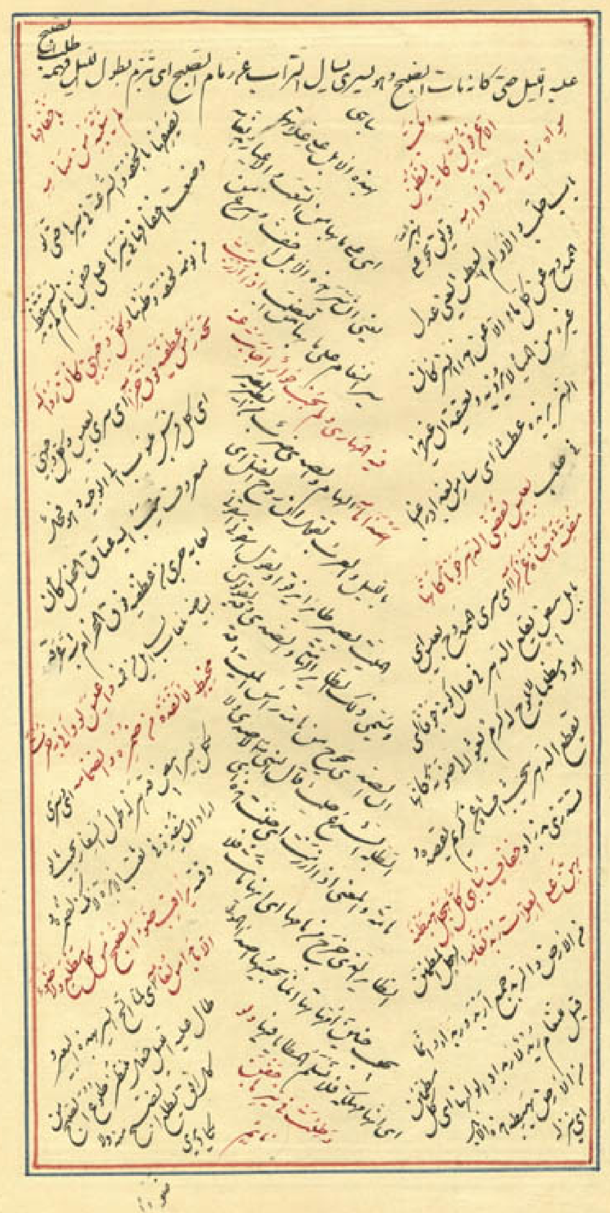
المقدسة النورانية الموجودة قبل الاجساد كما جاء في الحديث خلق الله الارواح قبل الاجساد بالفي عام قبل

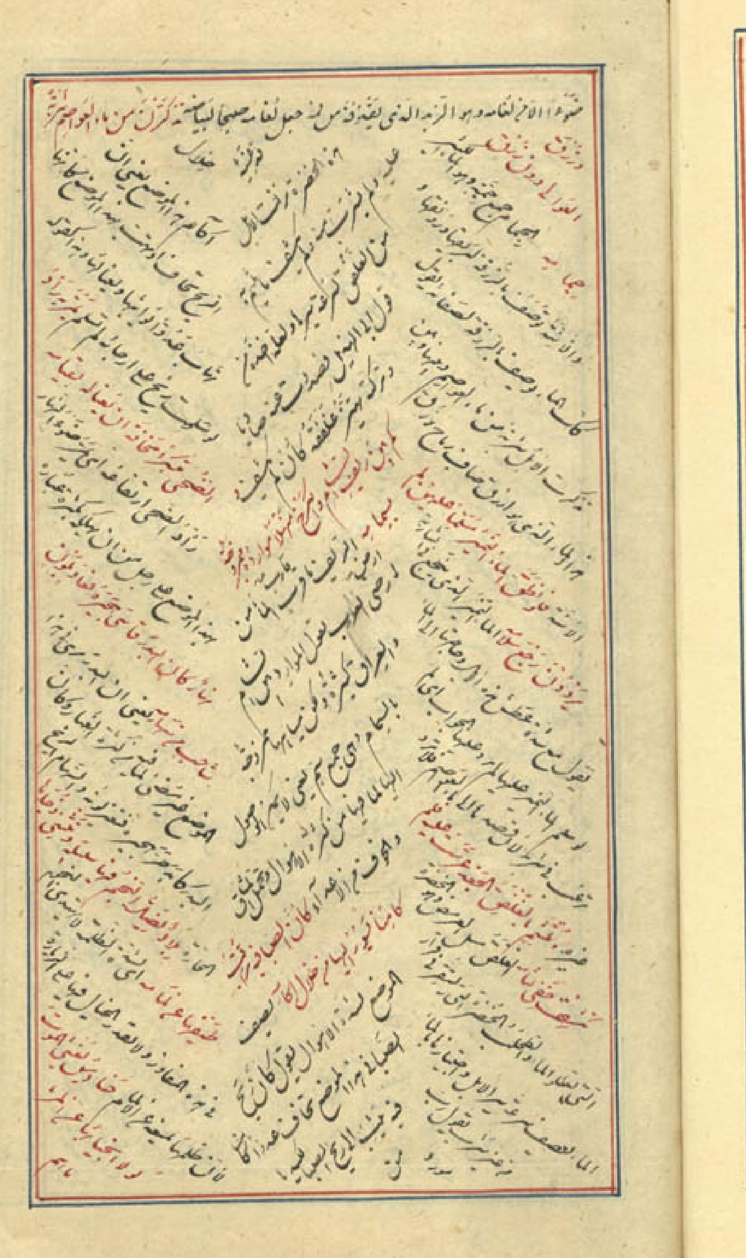




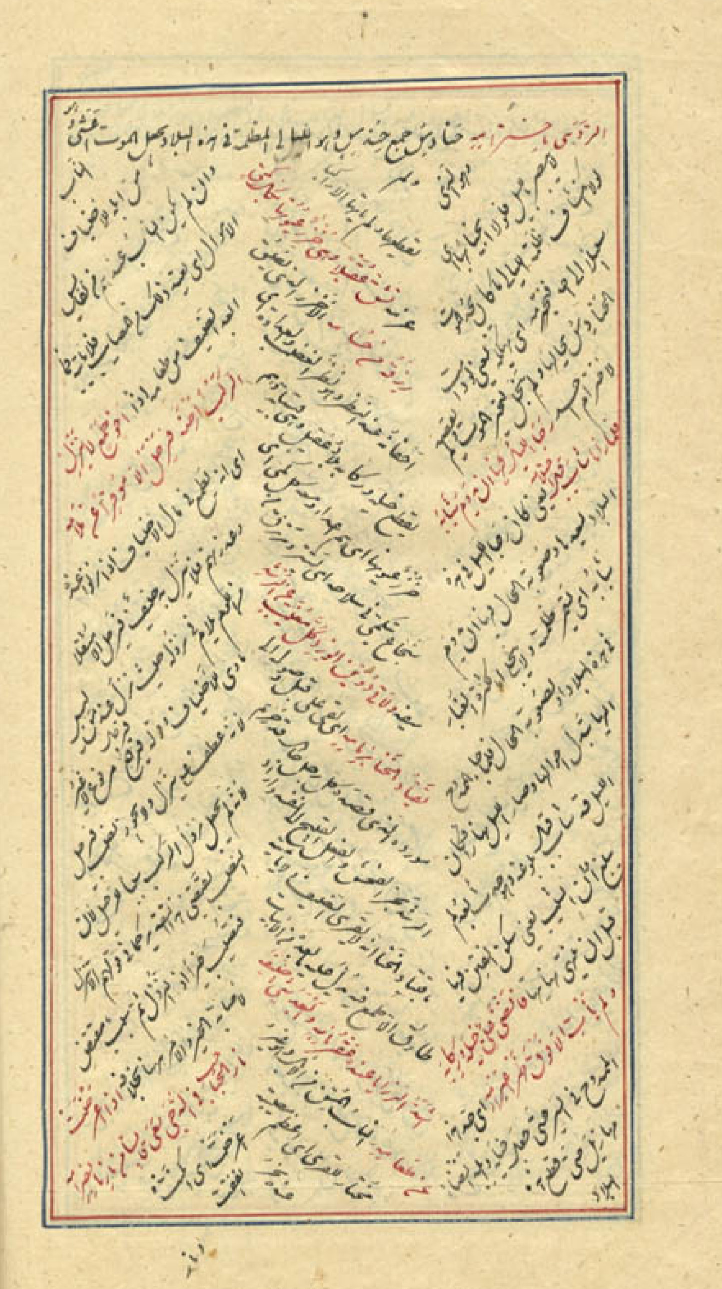


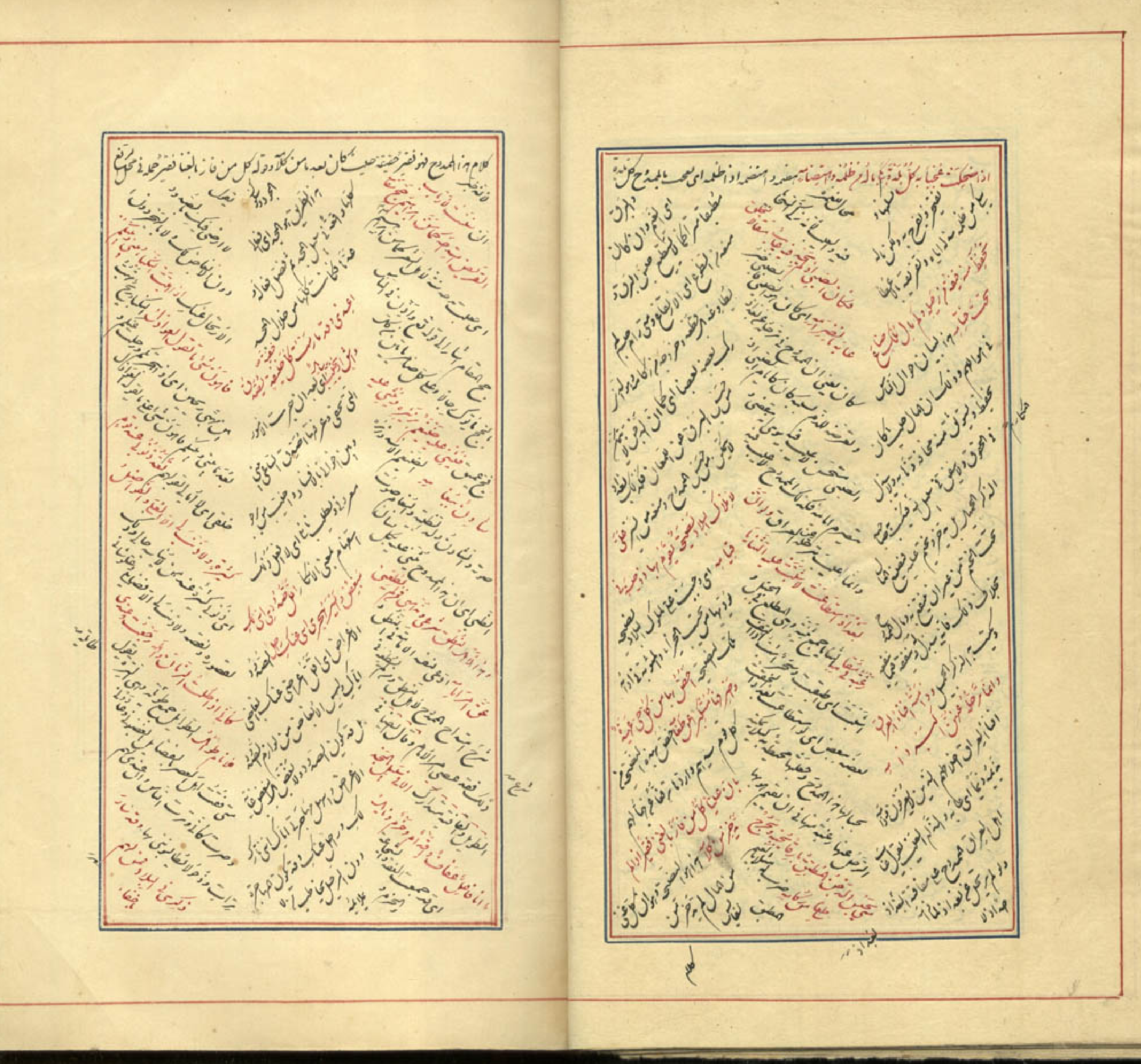




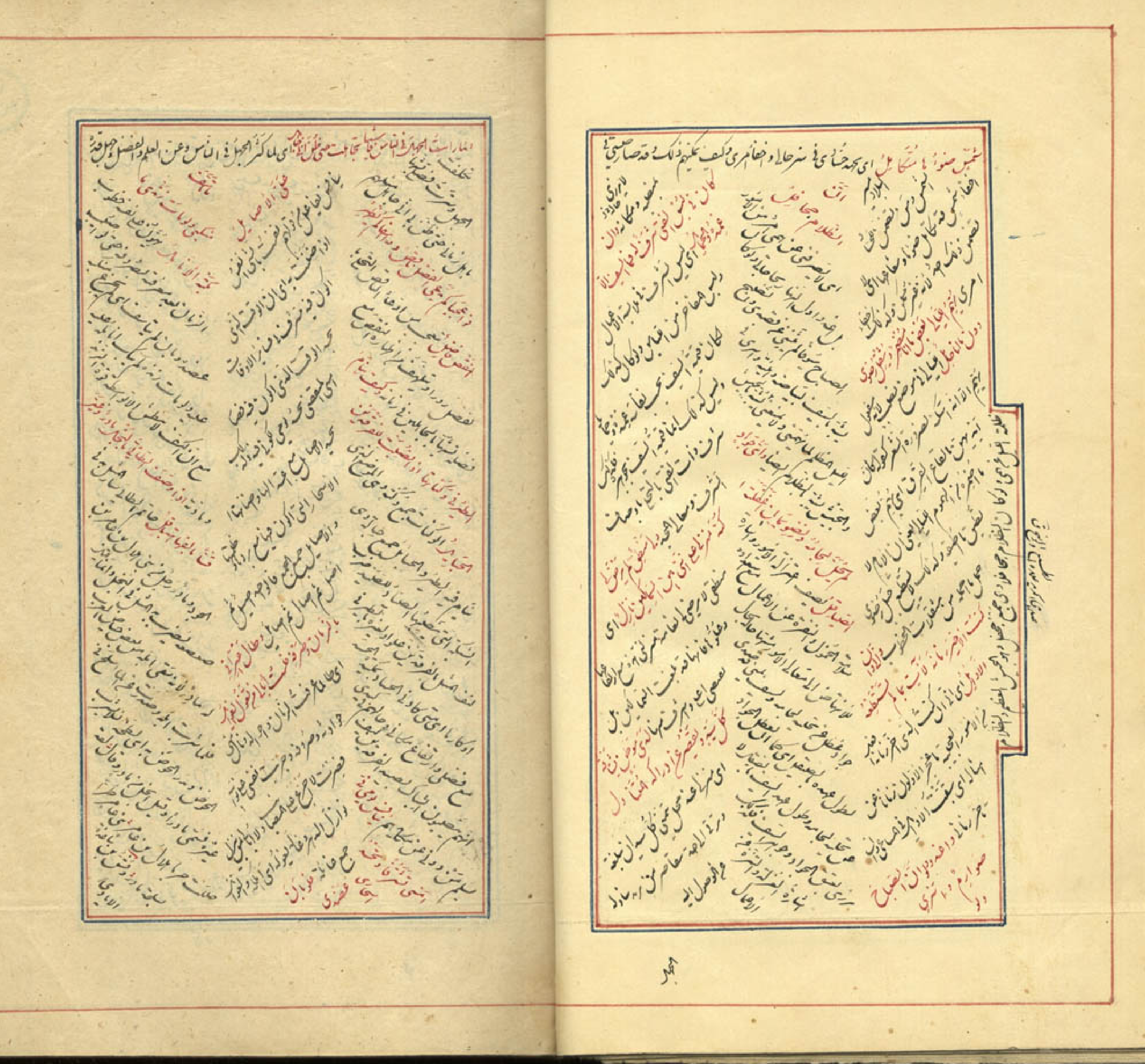


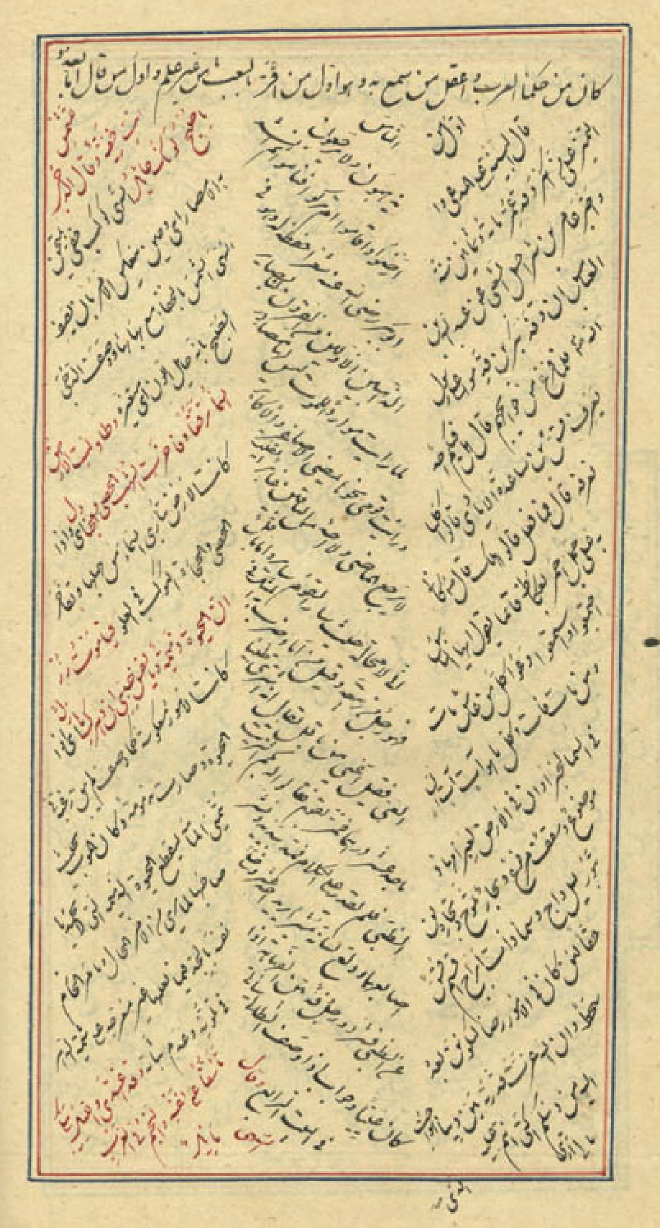




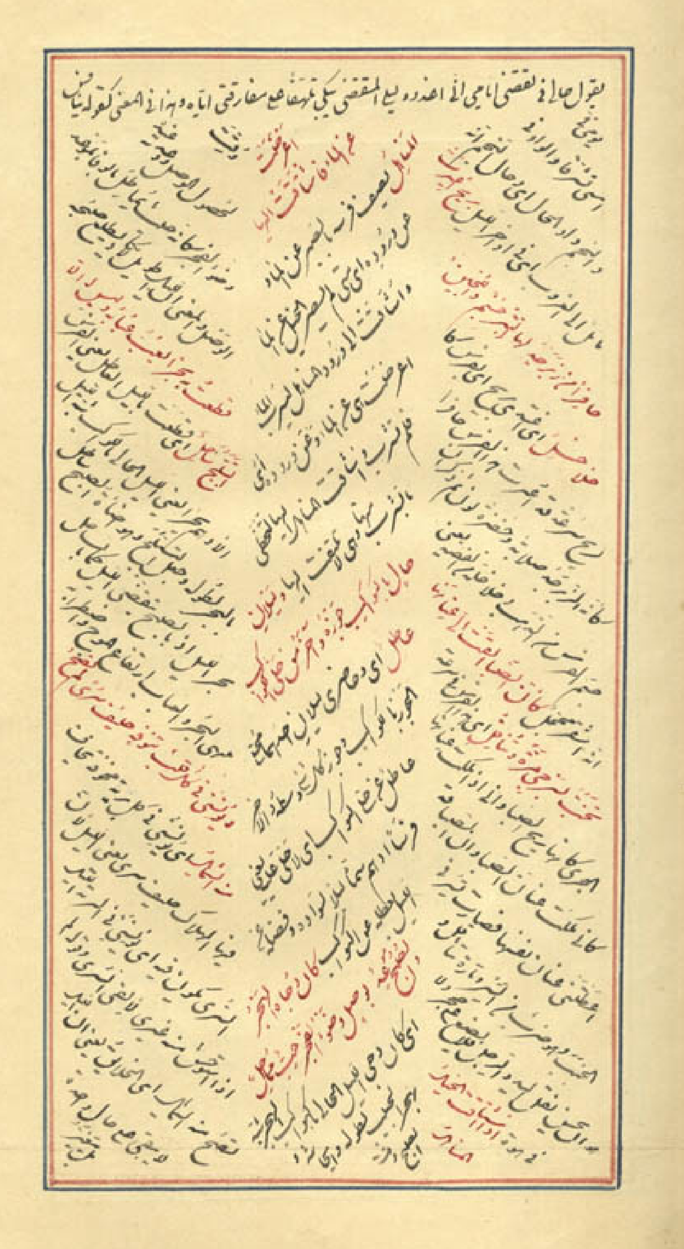


كلام هو المدح فهو قصر حقيقة حيث كان بعده ما من كلام وقوله كل من فاز بالغنا قصر جملة في محل رفع

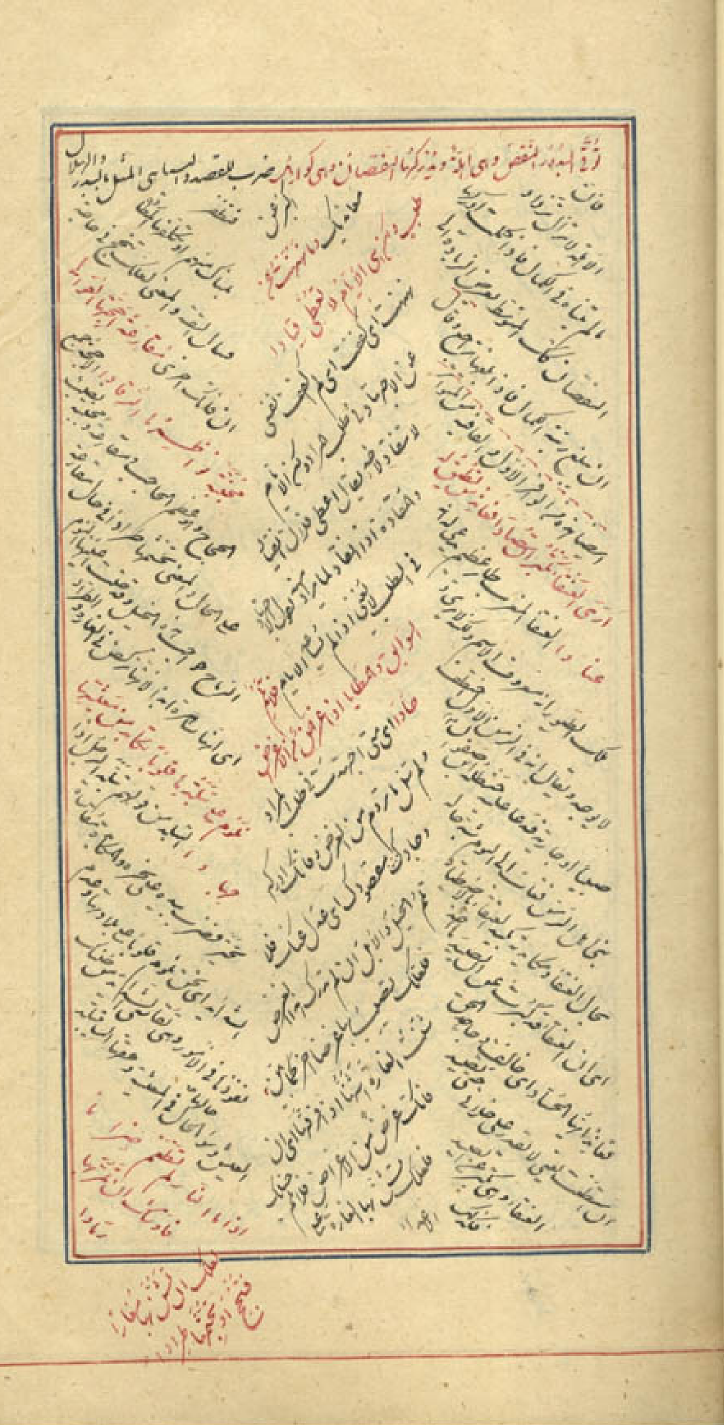


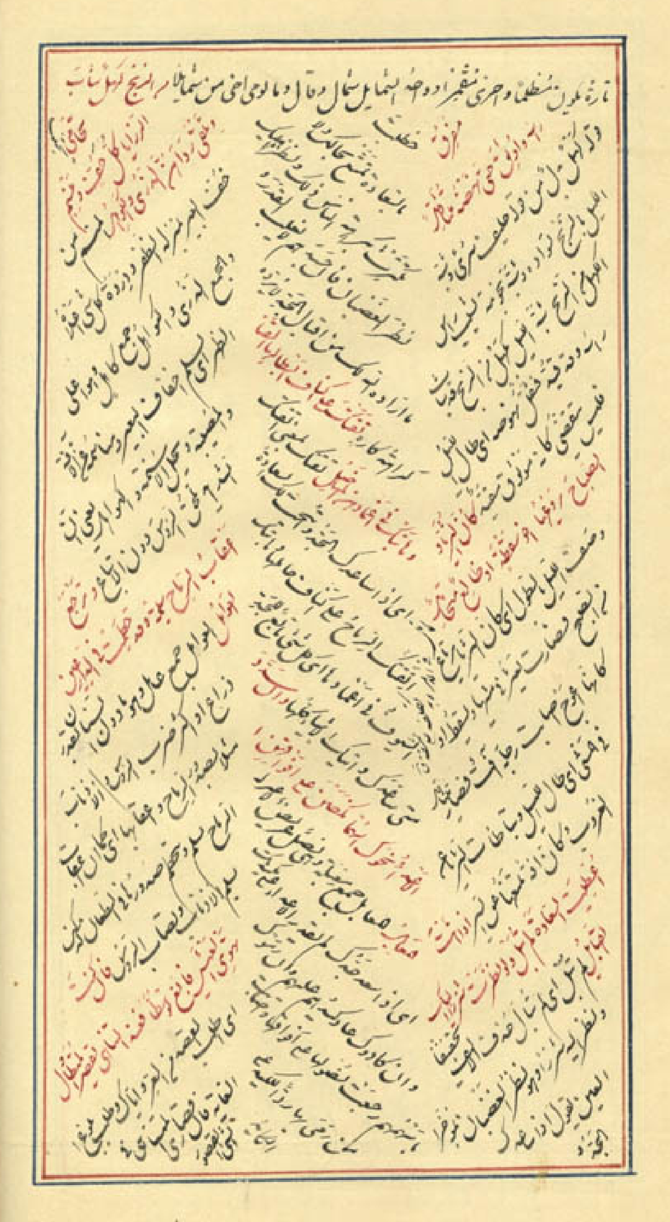


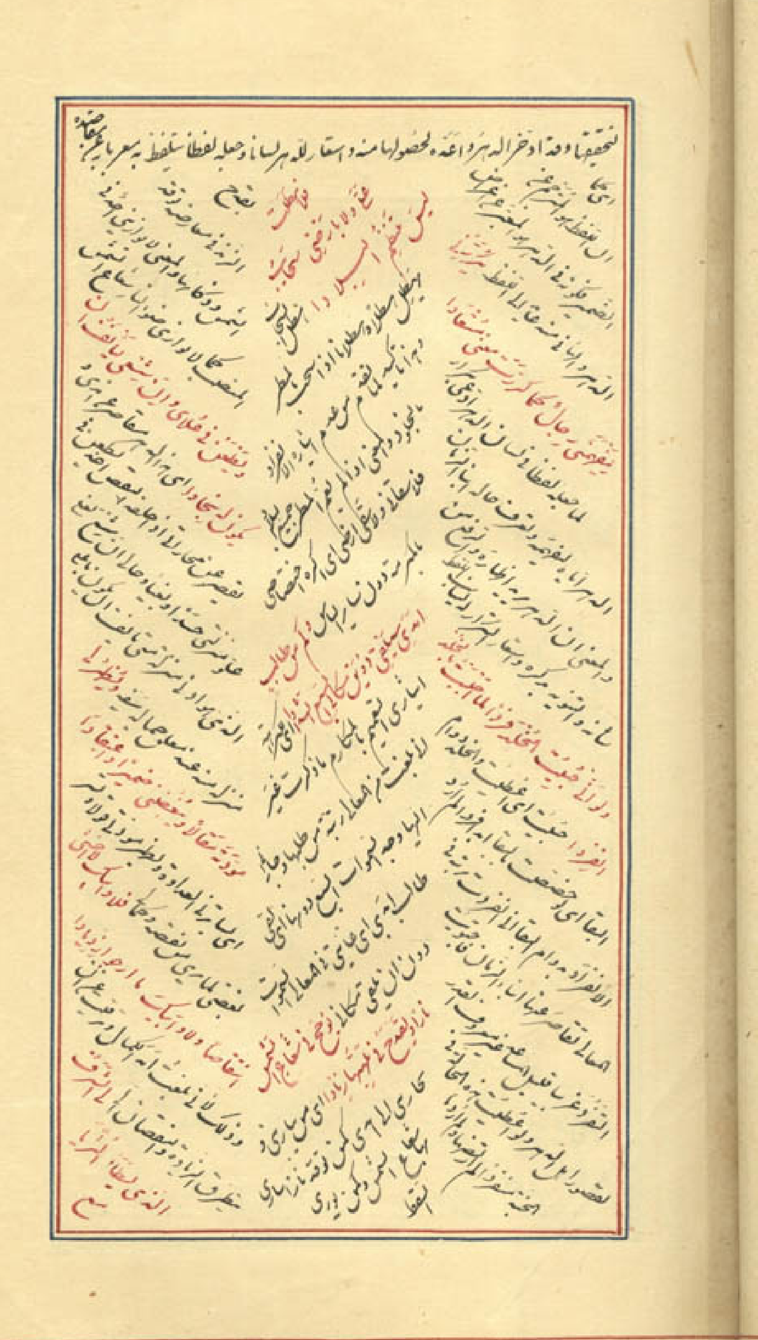
كان من حكماء العرب واعقل من سمع به وهو اول من قرع العصا لغير علم واول من قال اما بعد

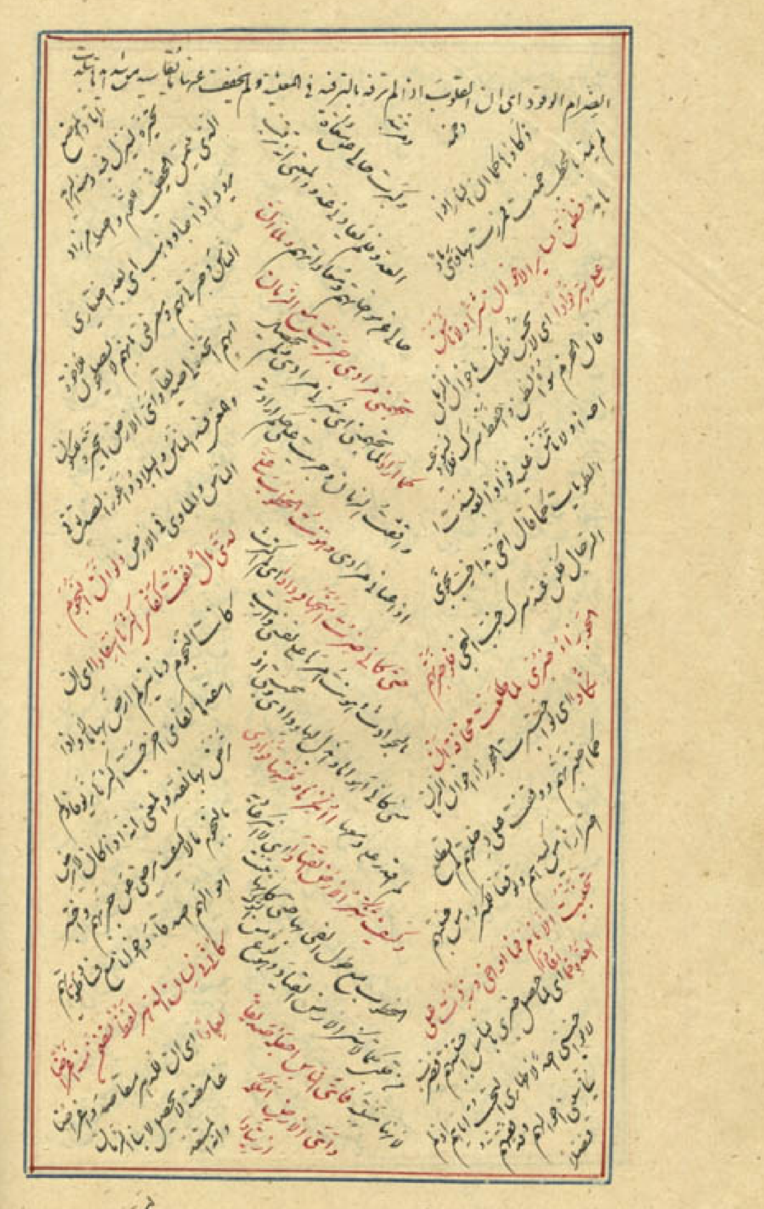


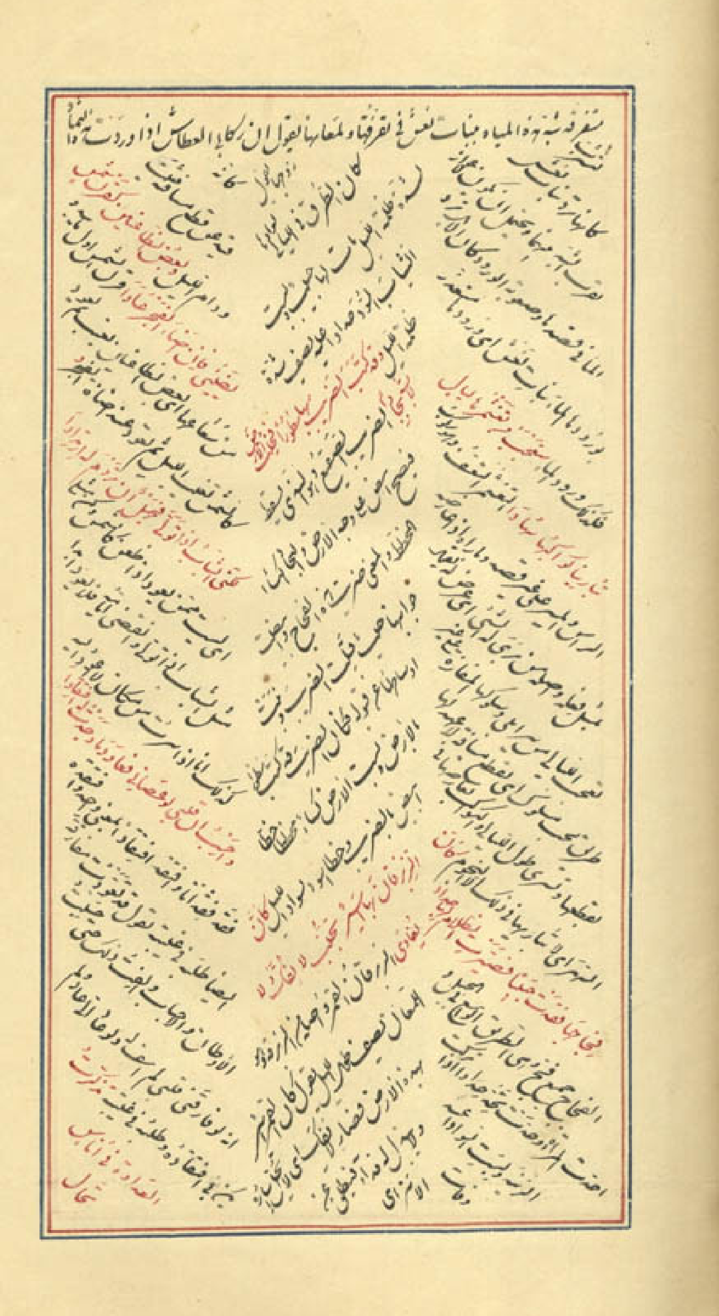
يقول حالة تقتضي اي الا اصدره بيع المقتضي يكي بهها صح سفارقتي اتاه وهذا المعنى كقوله

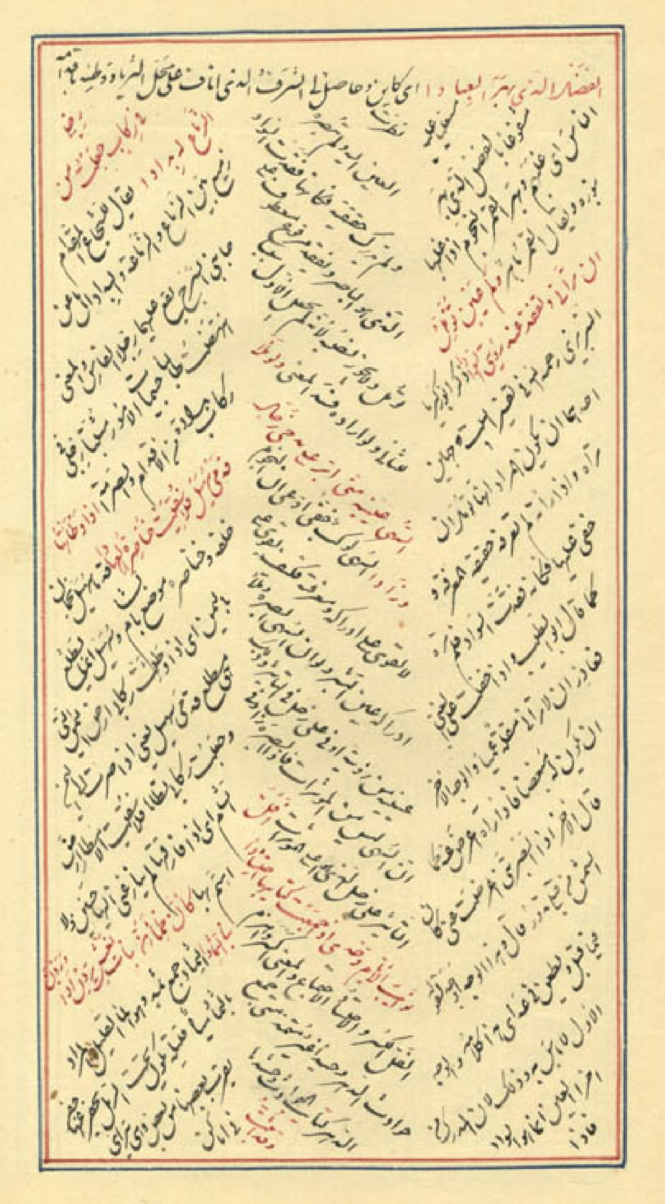




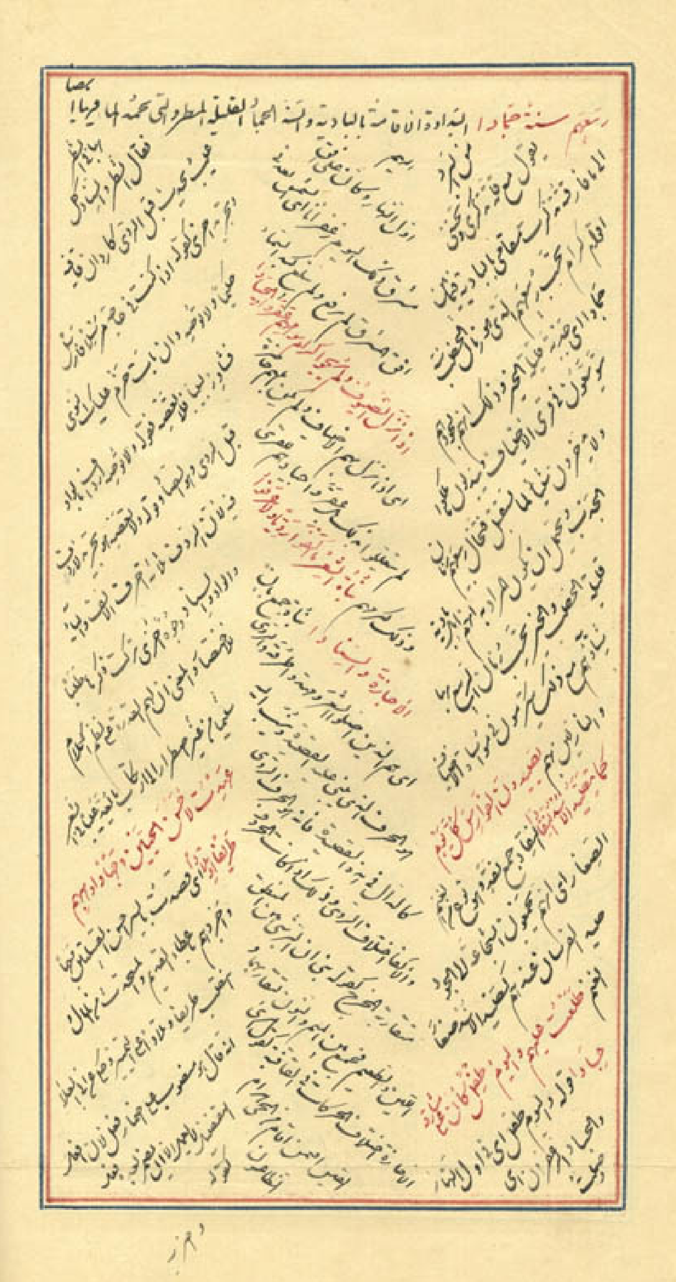




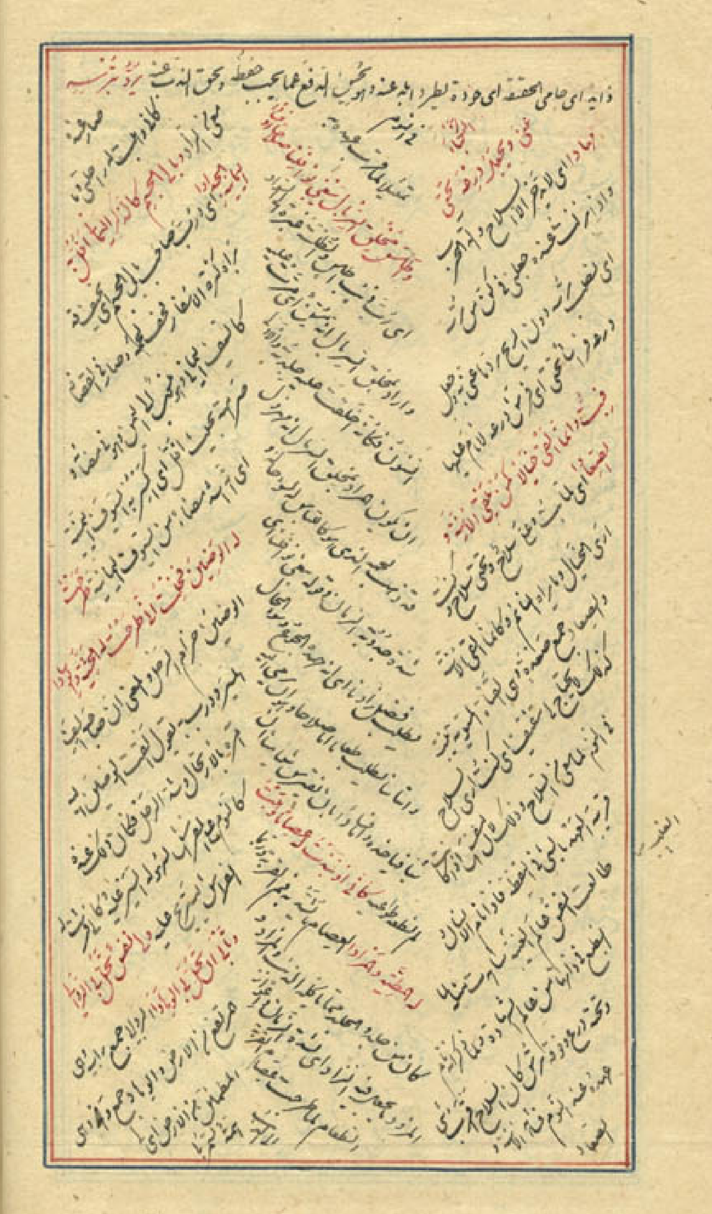


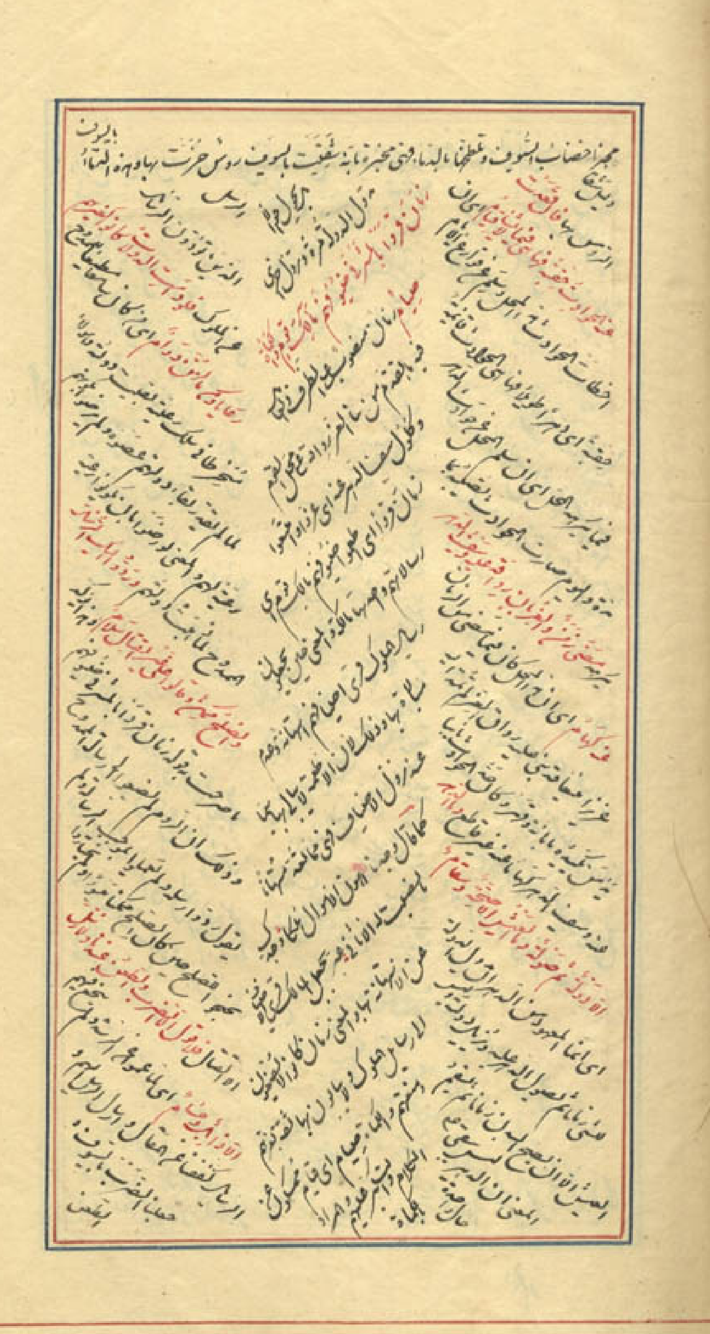


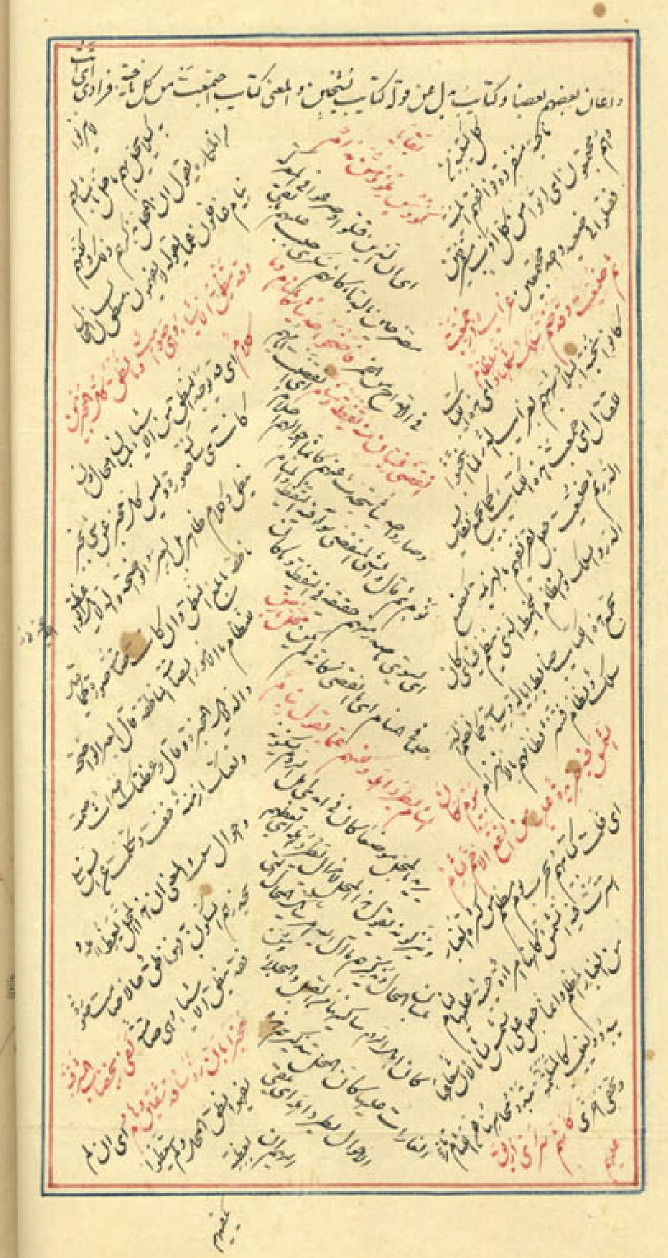


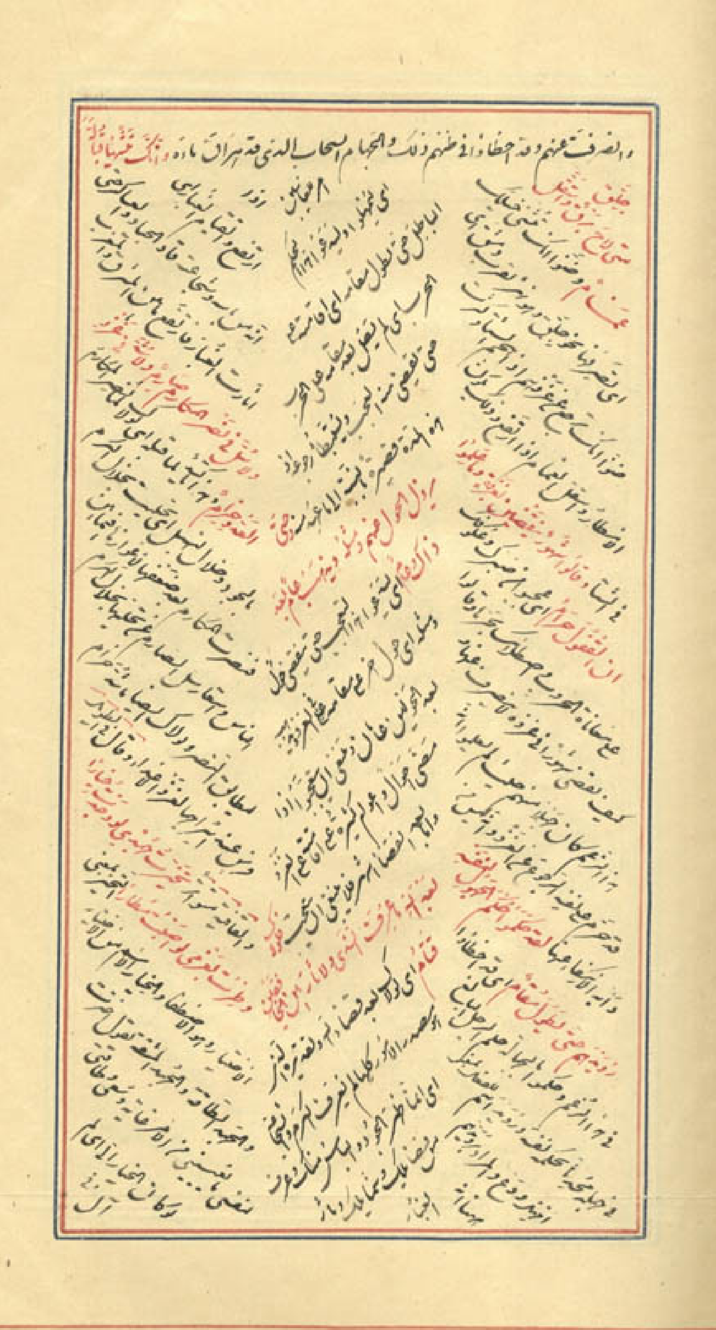


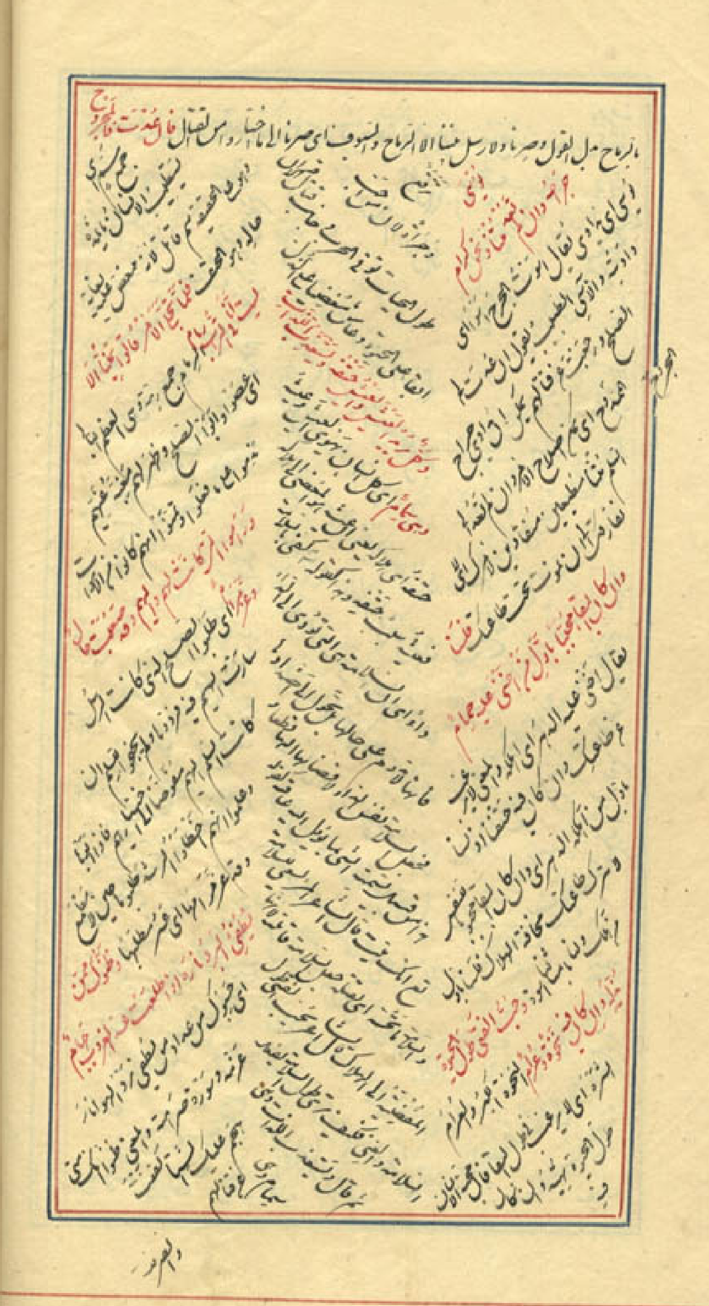


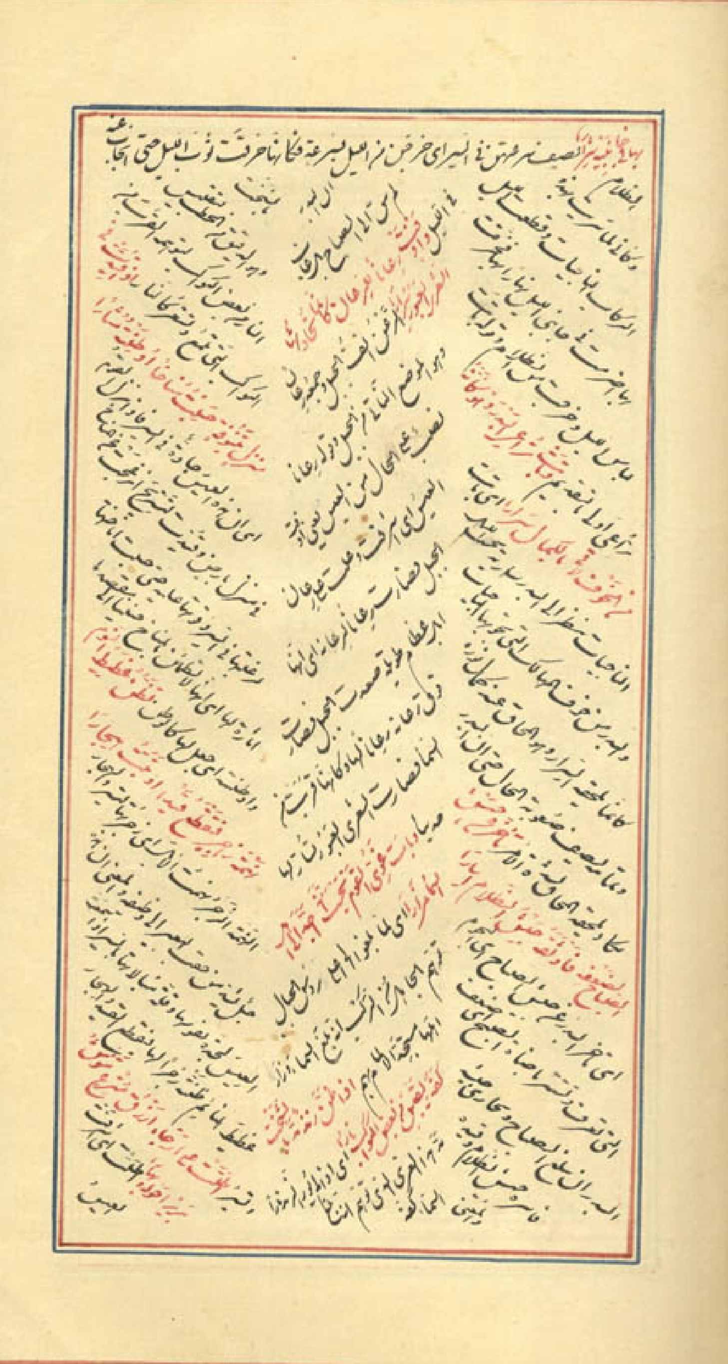


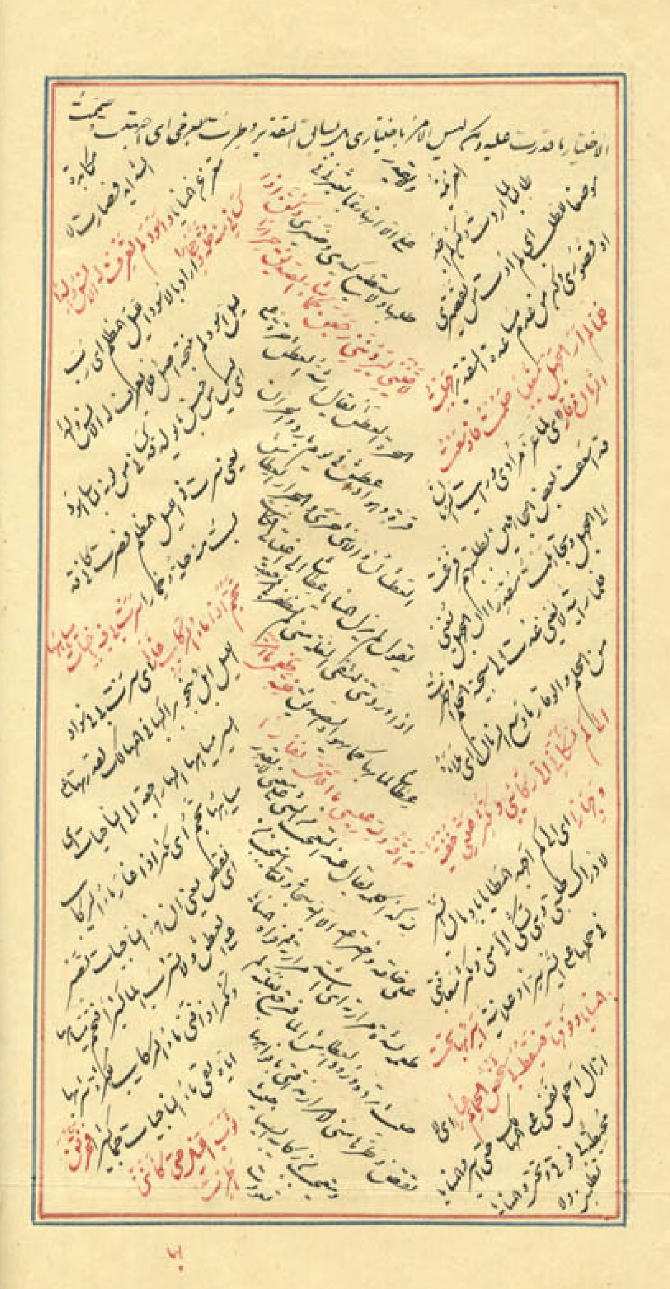


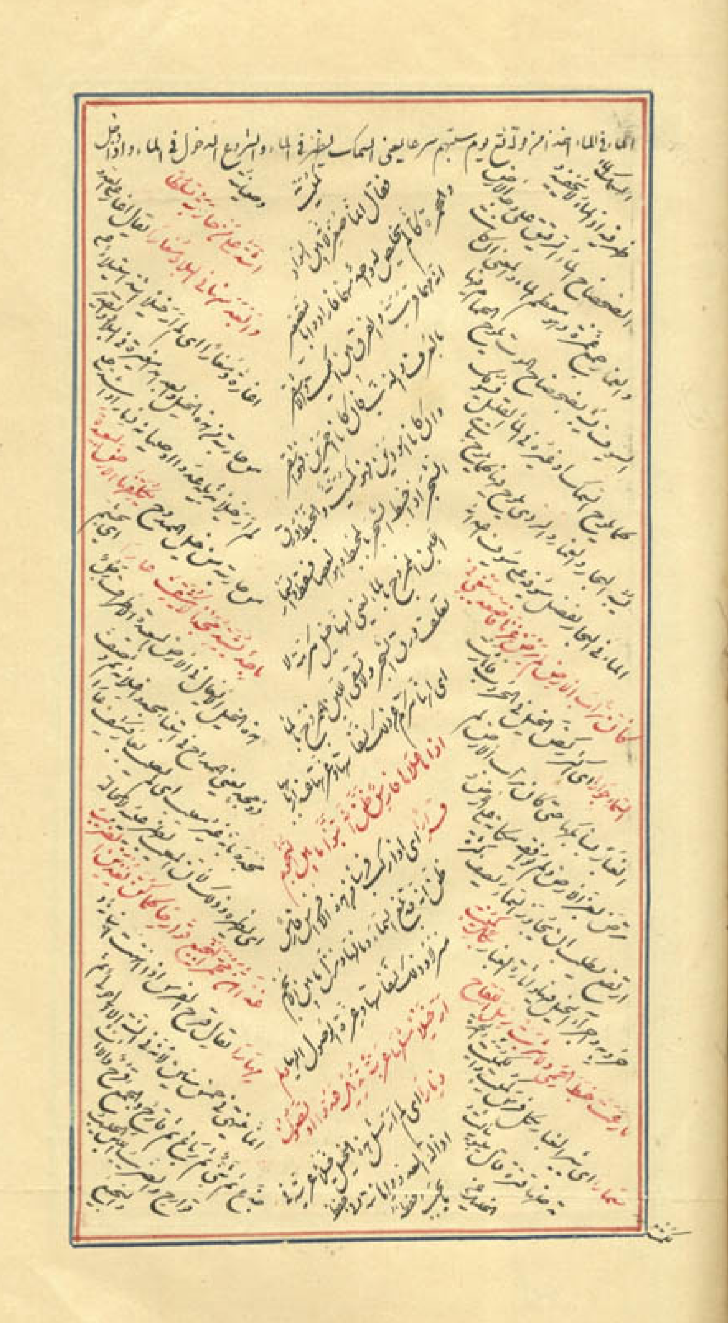


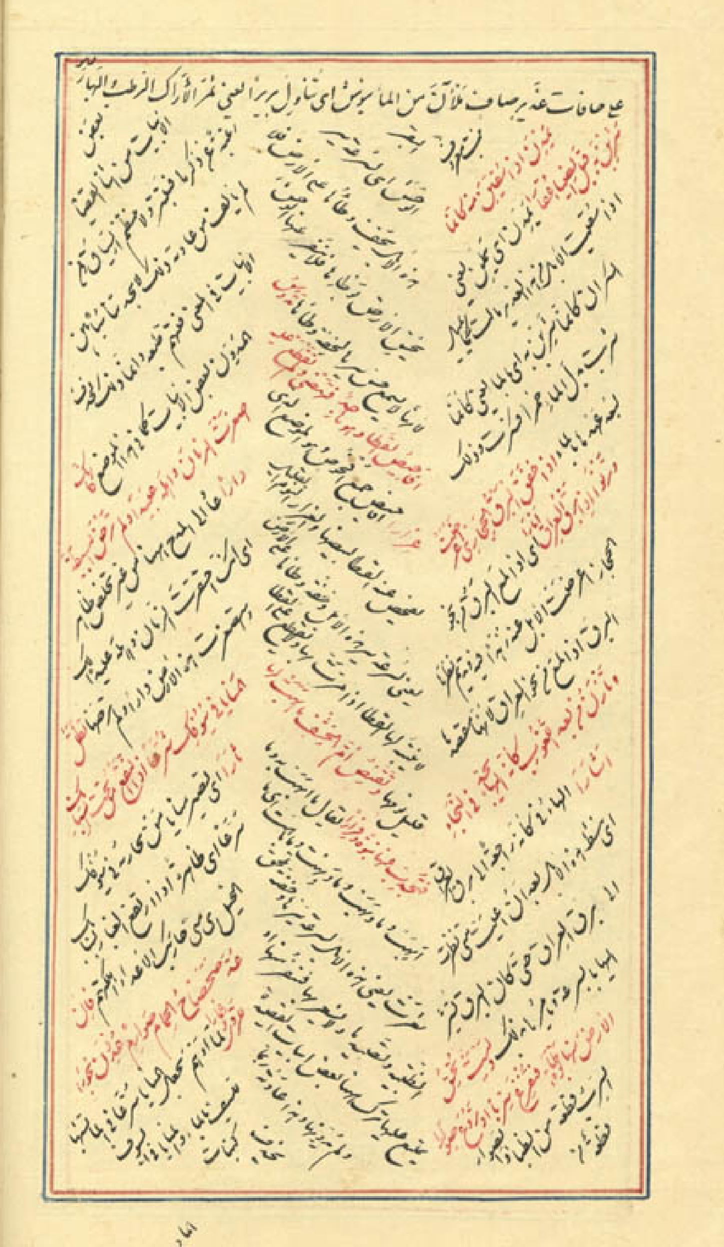


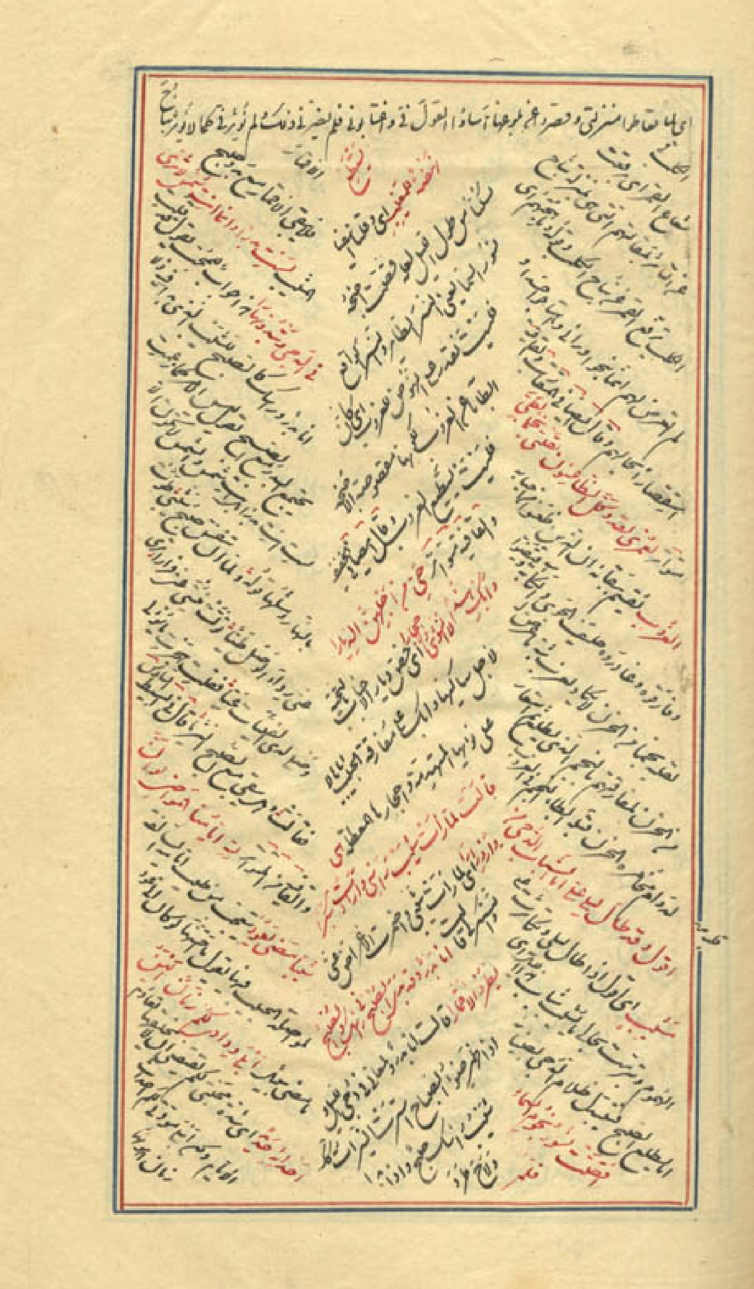


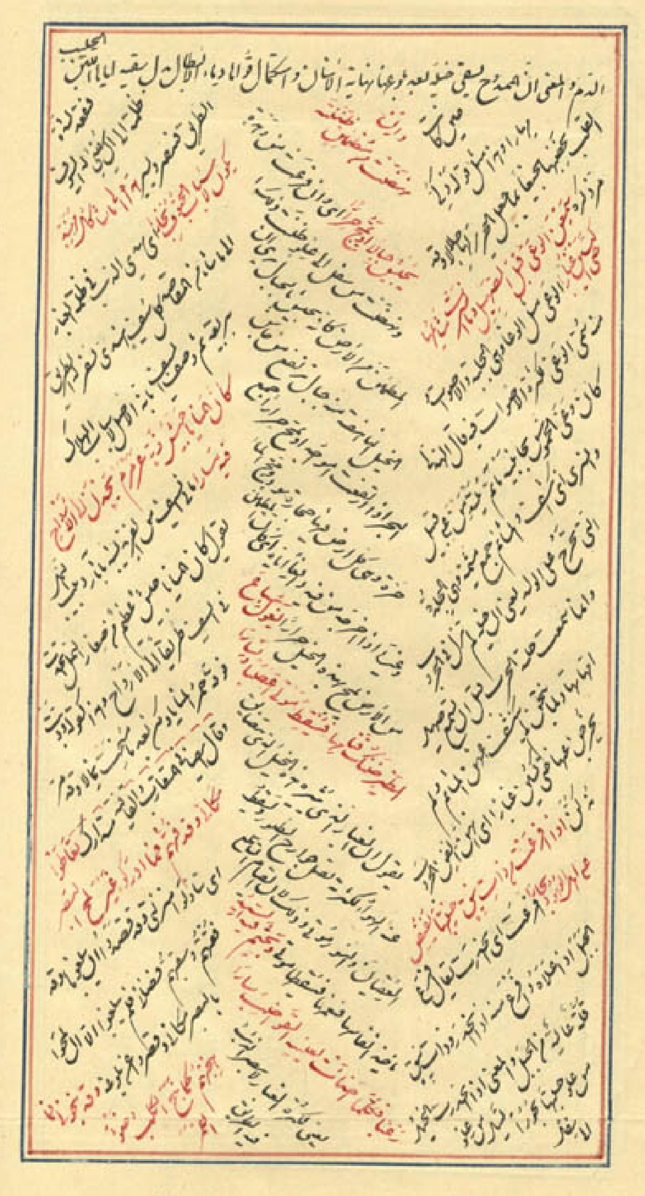


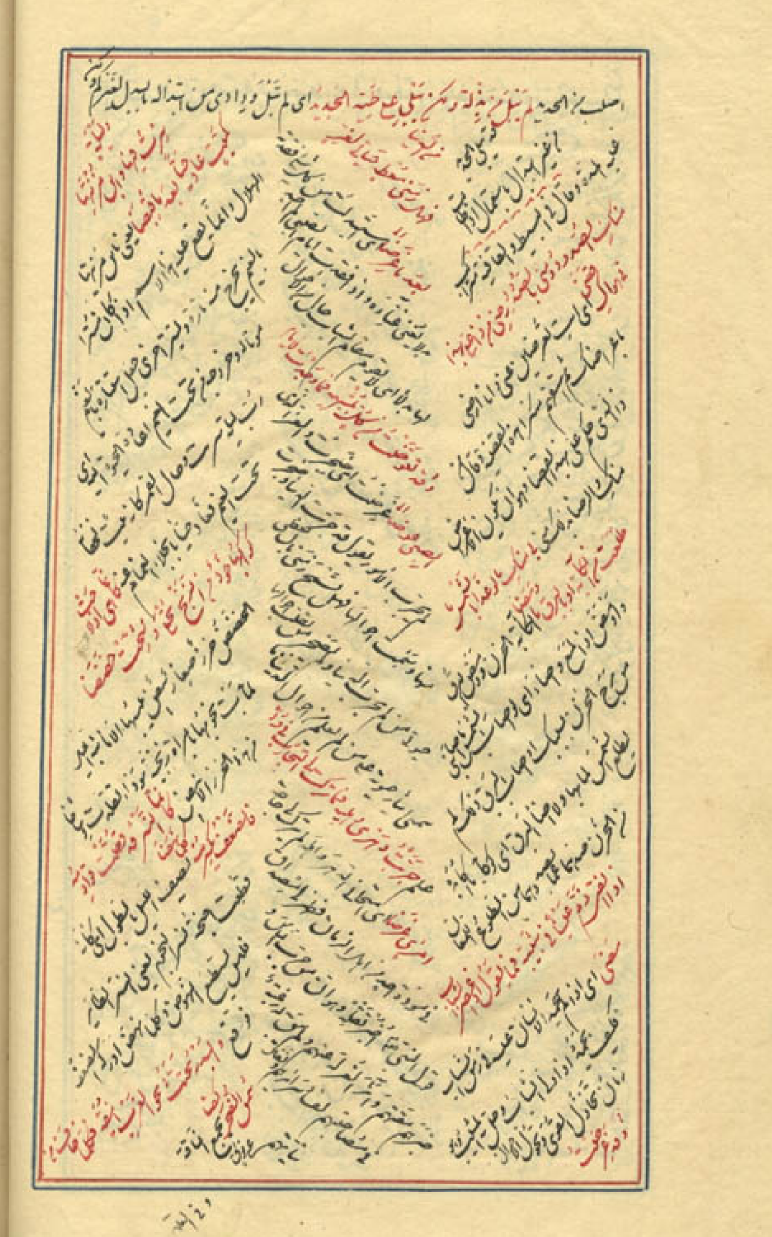


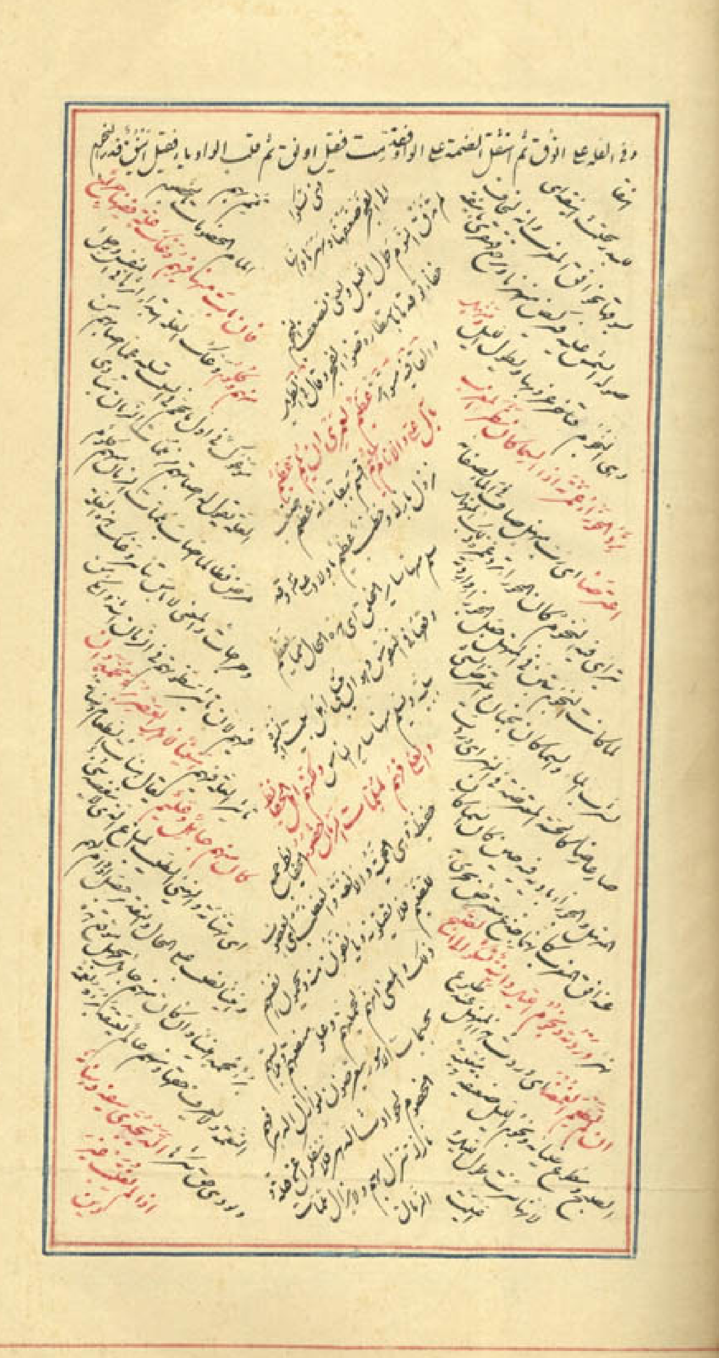




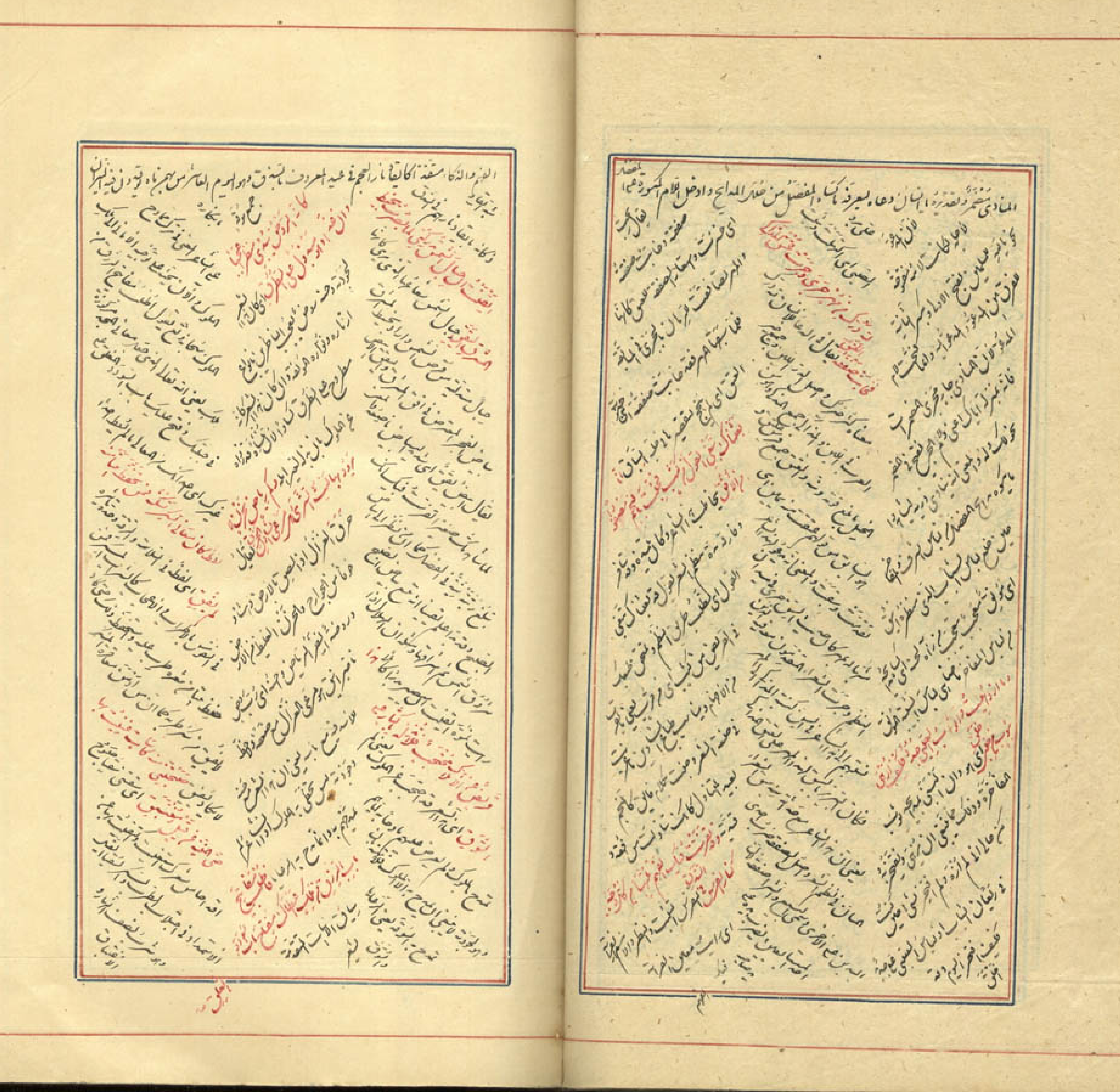


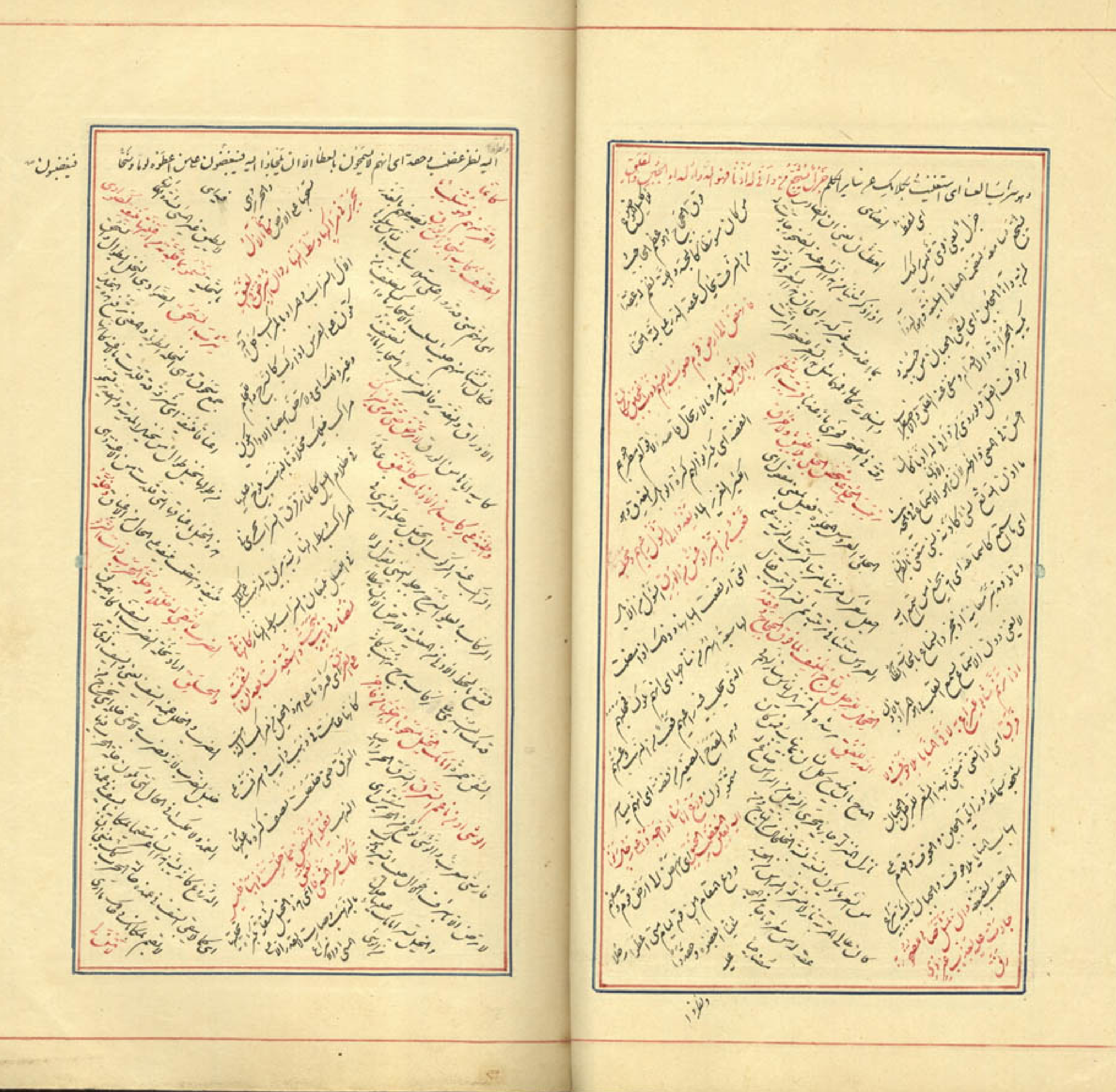


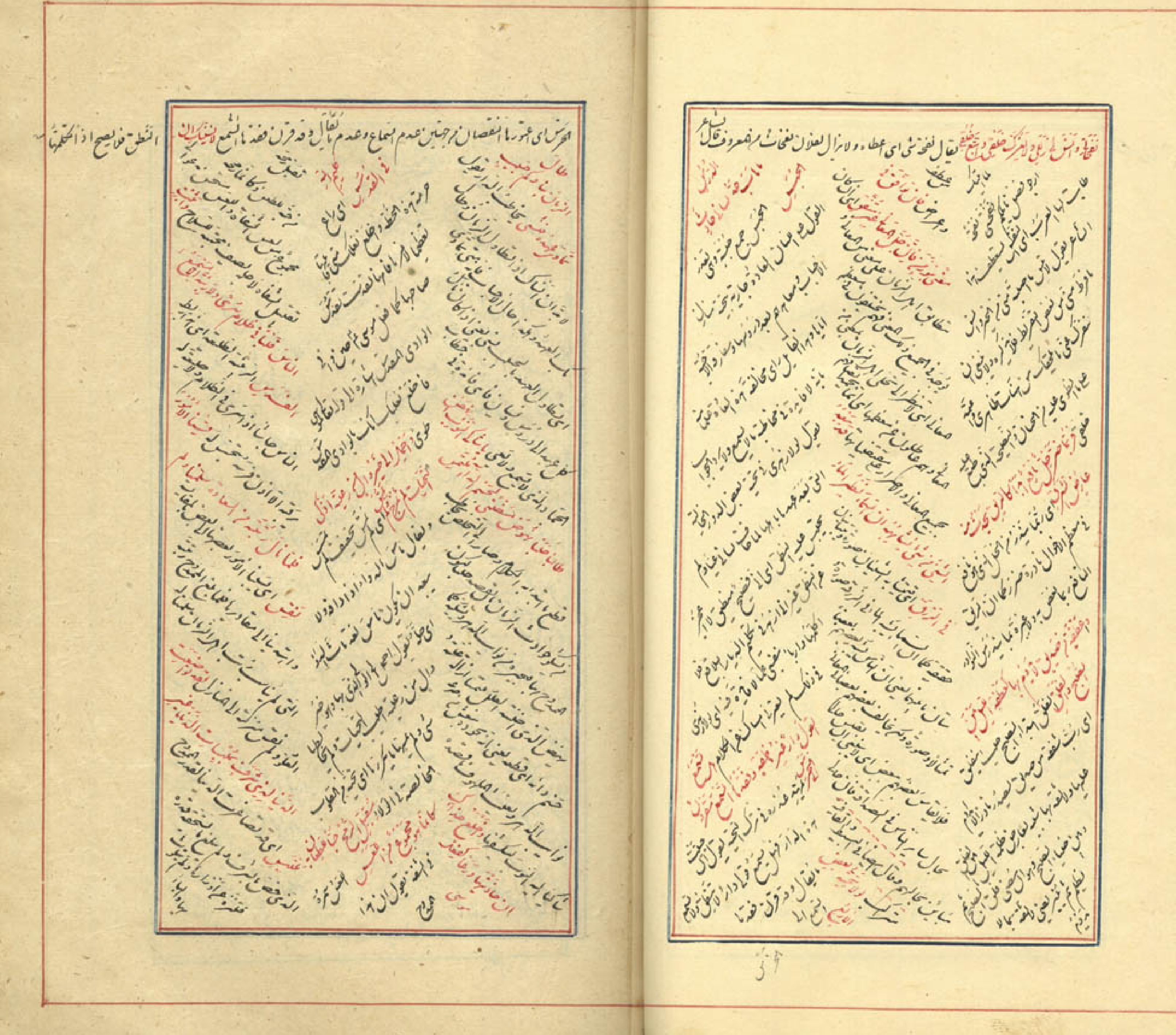


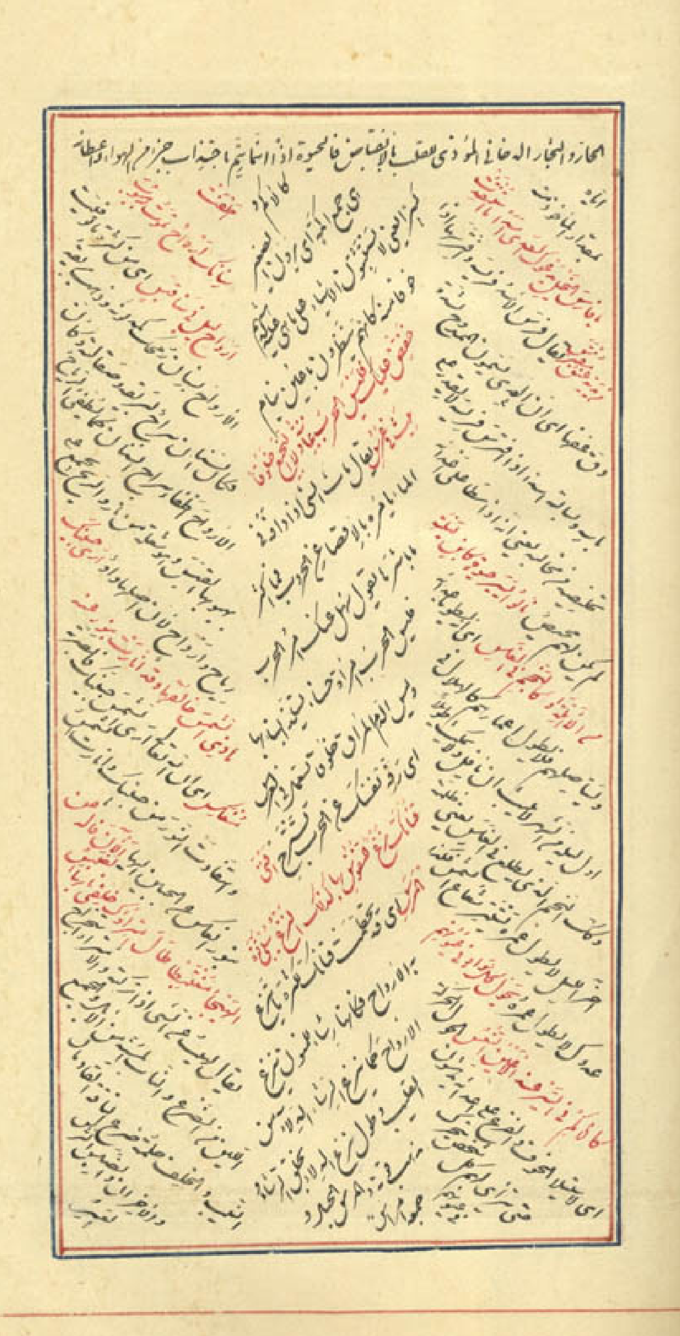


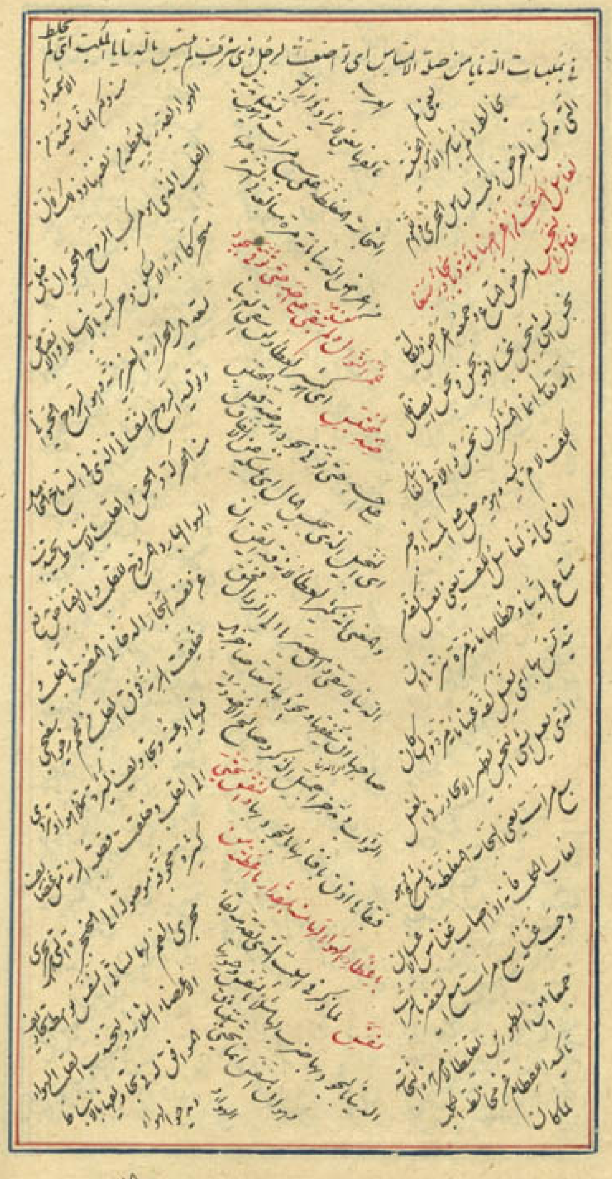


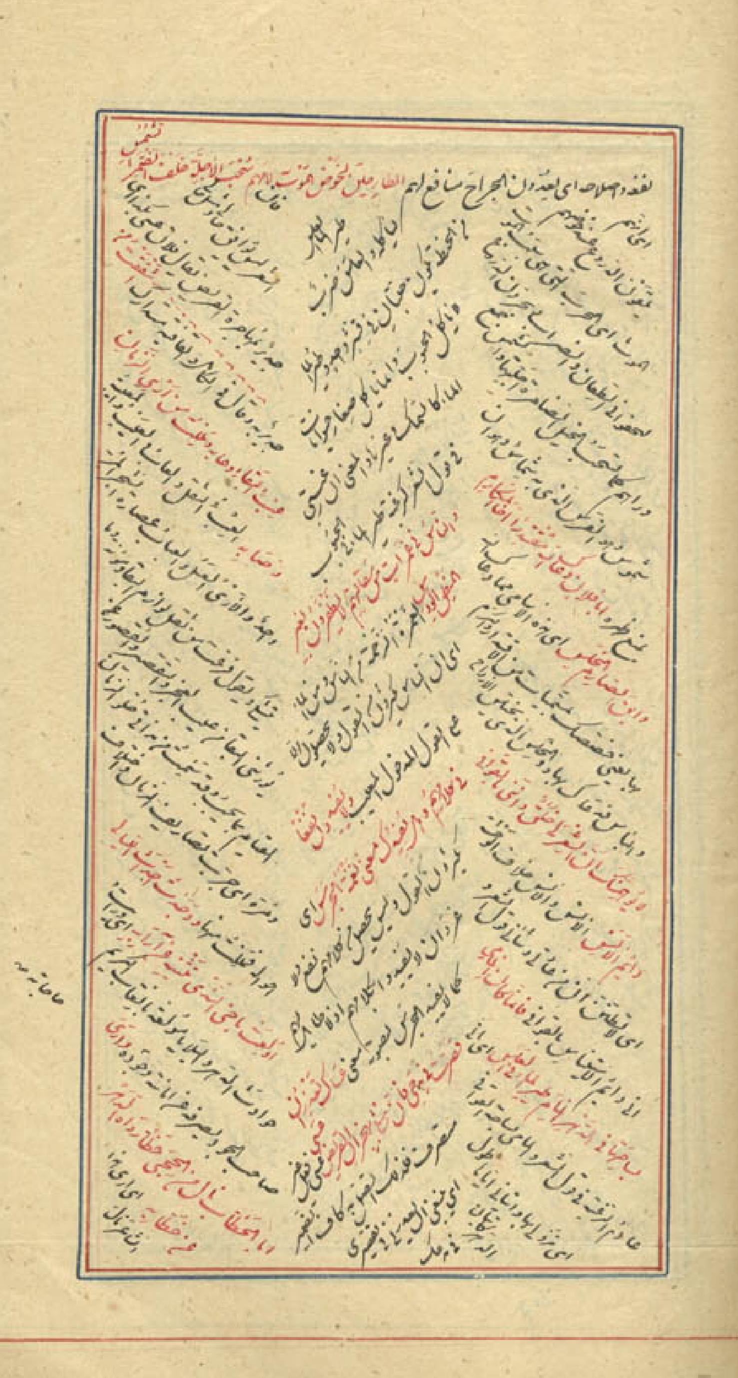


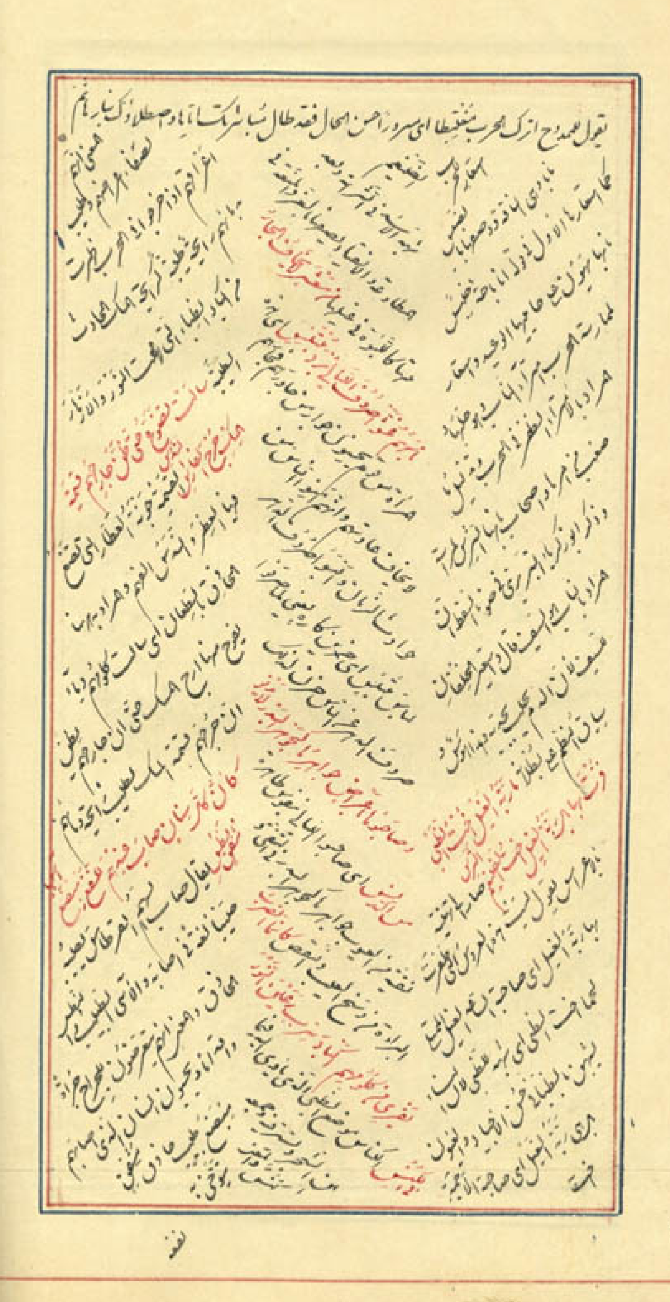




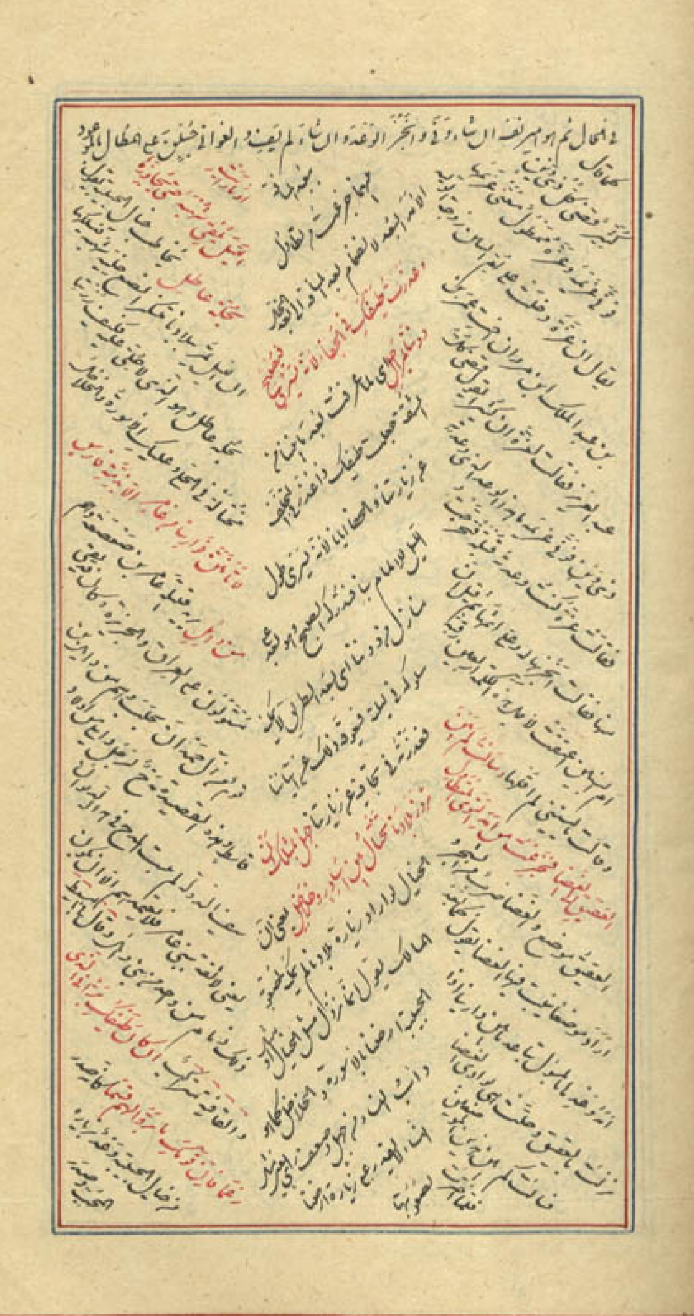


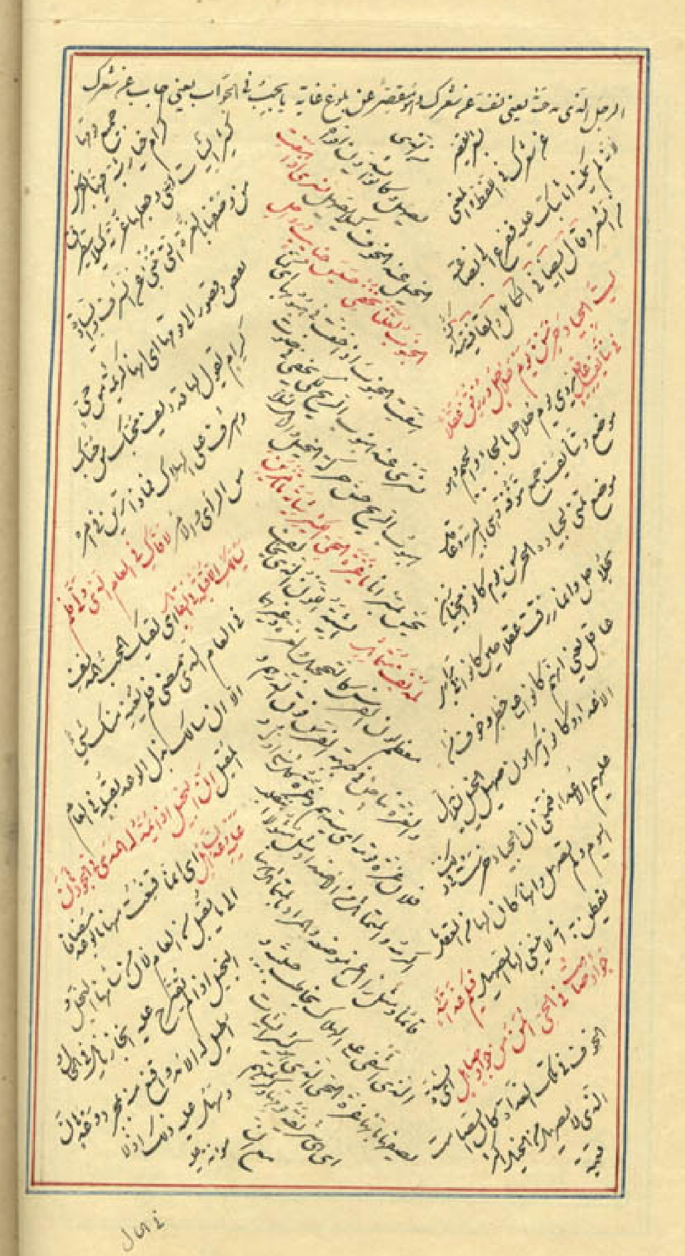


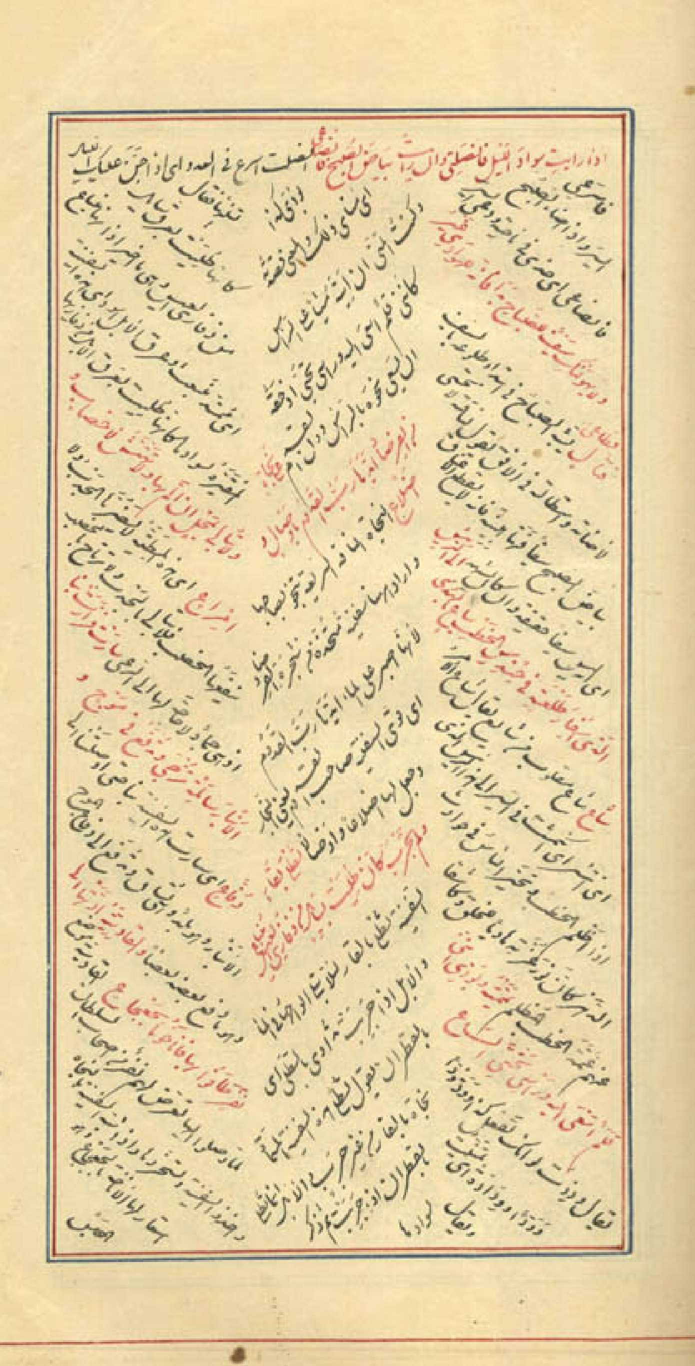


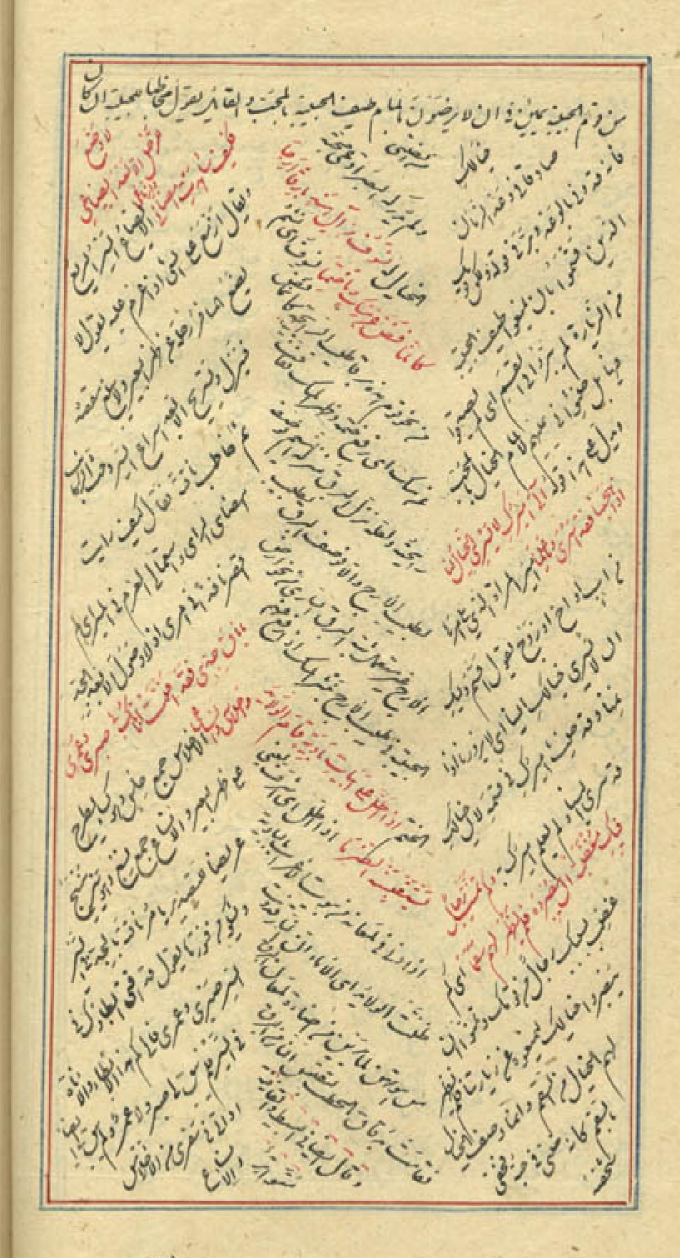


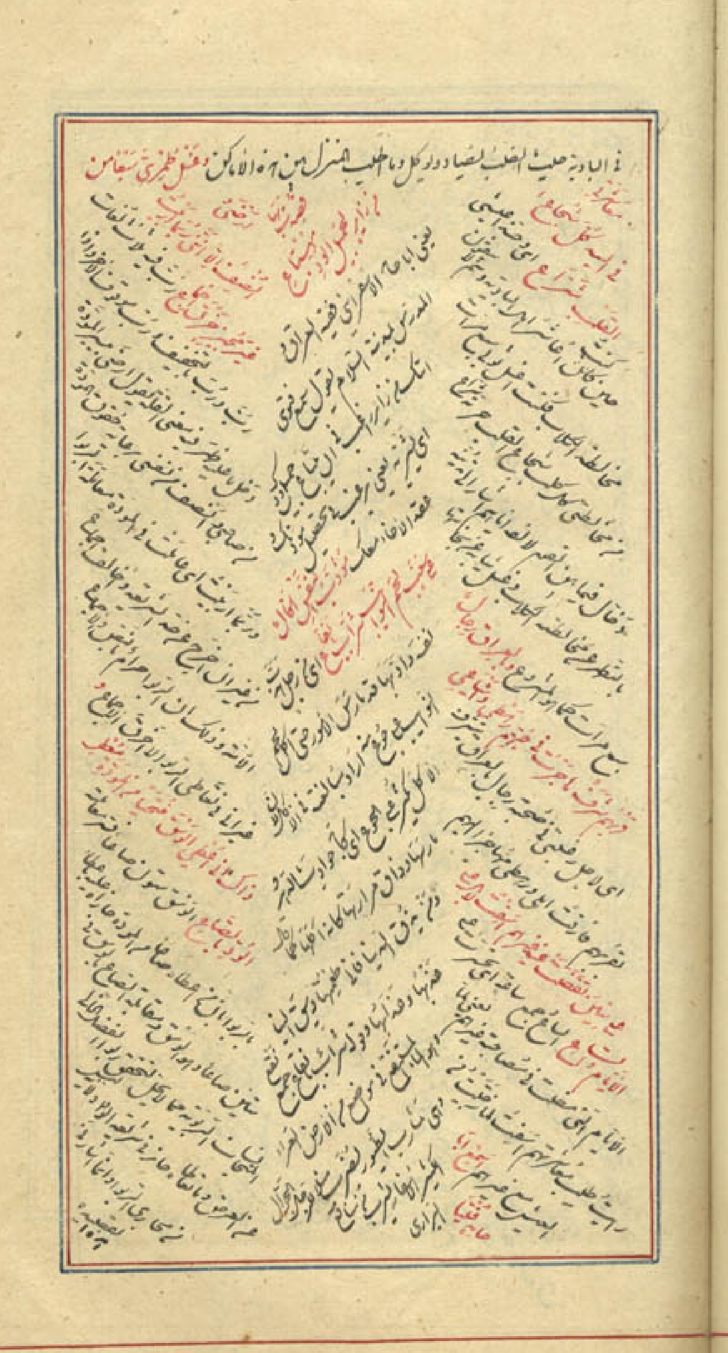


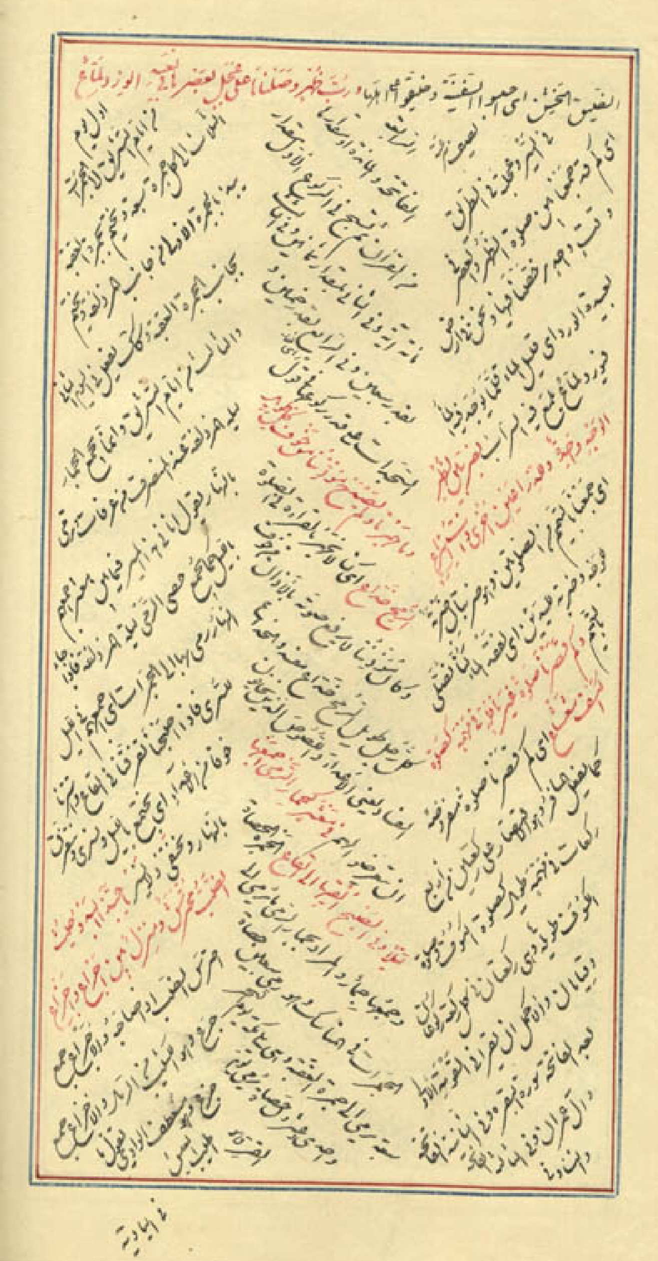


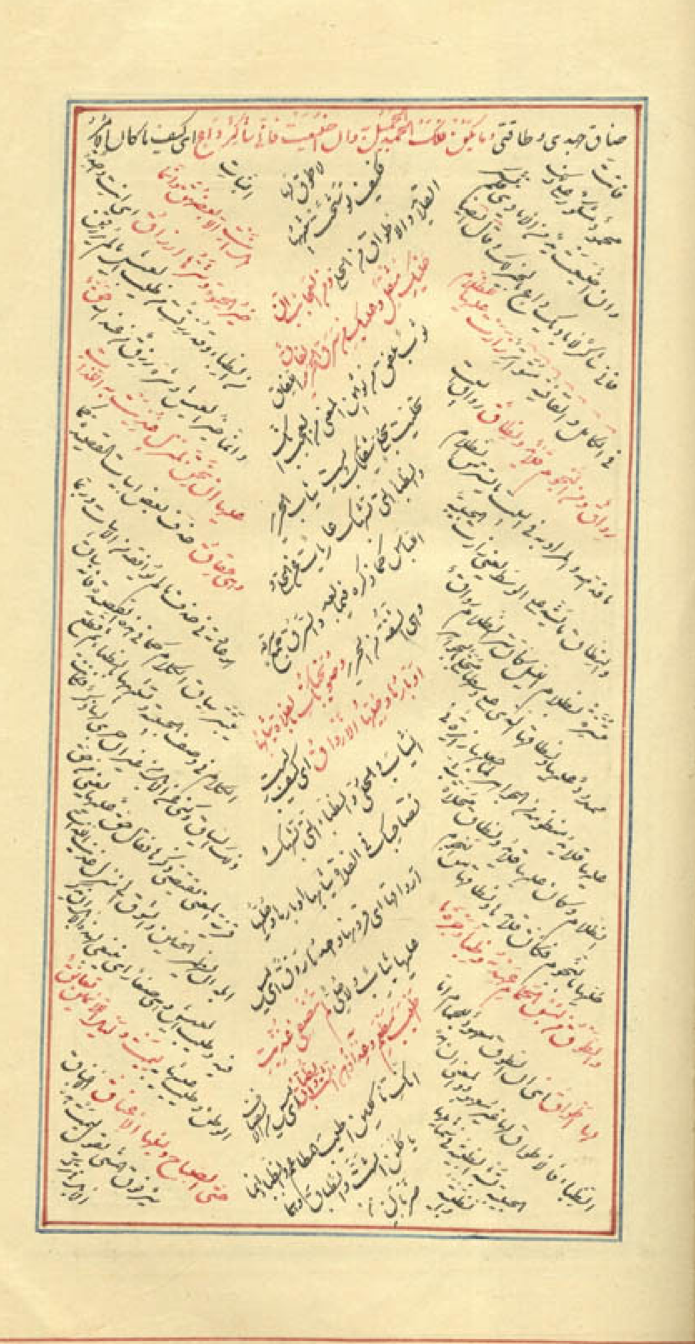


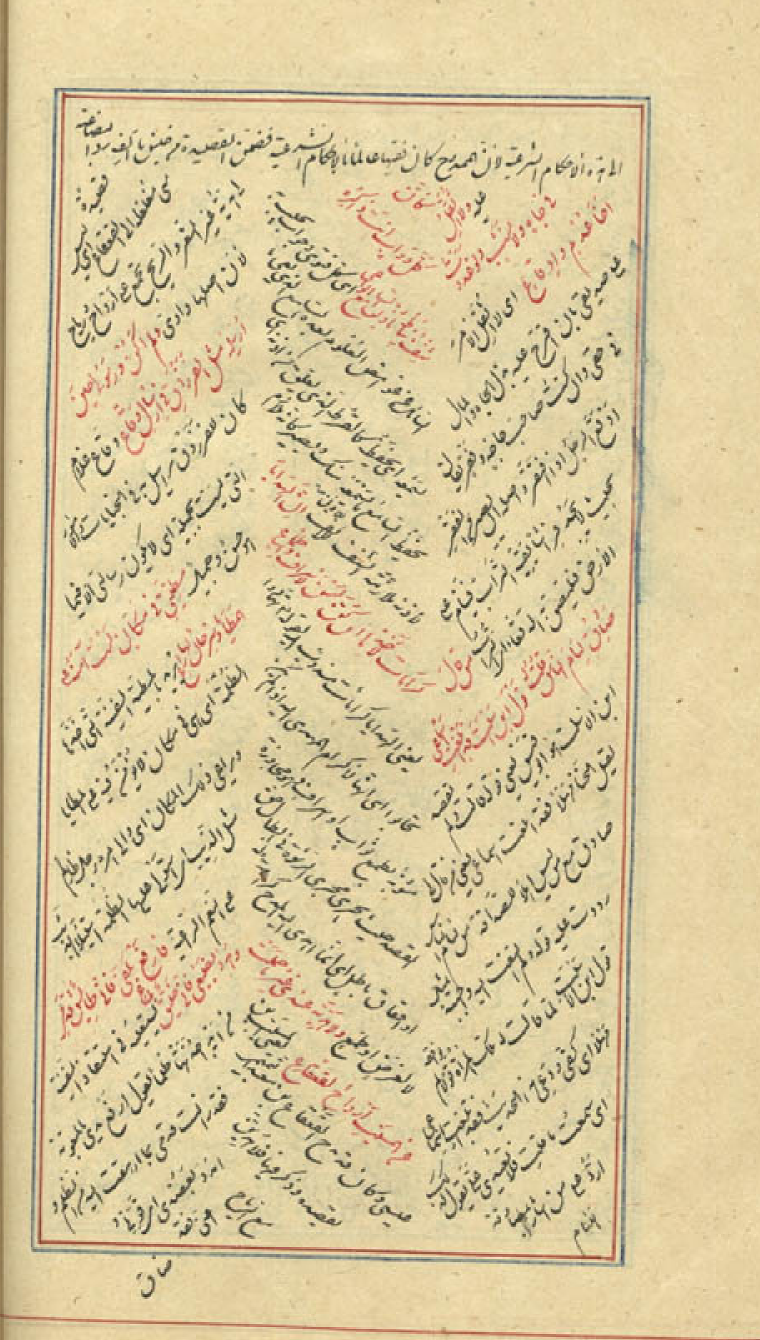




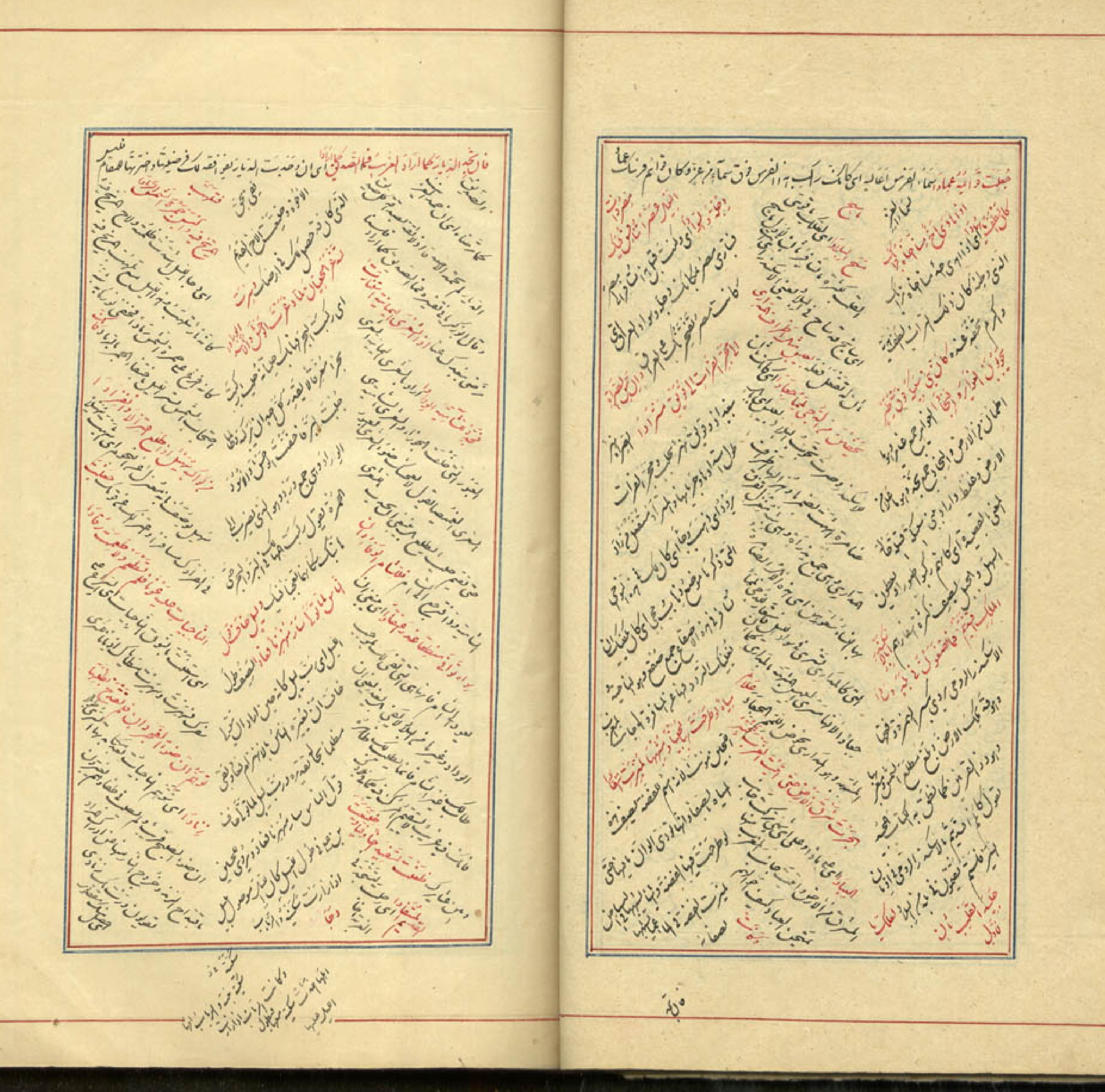


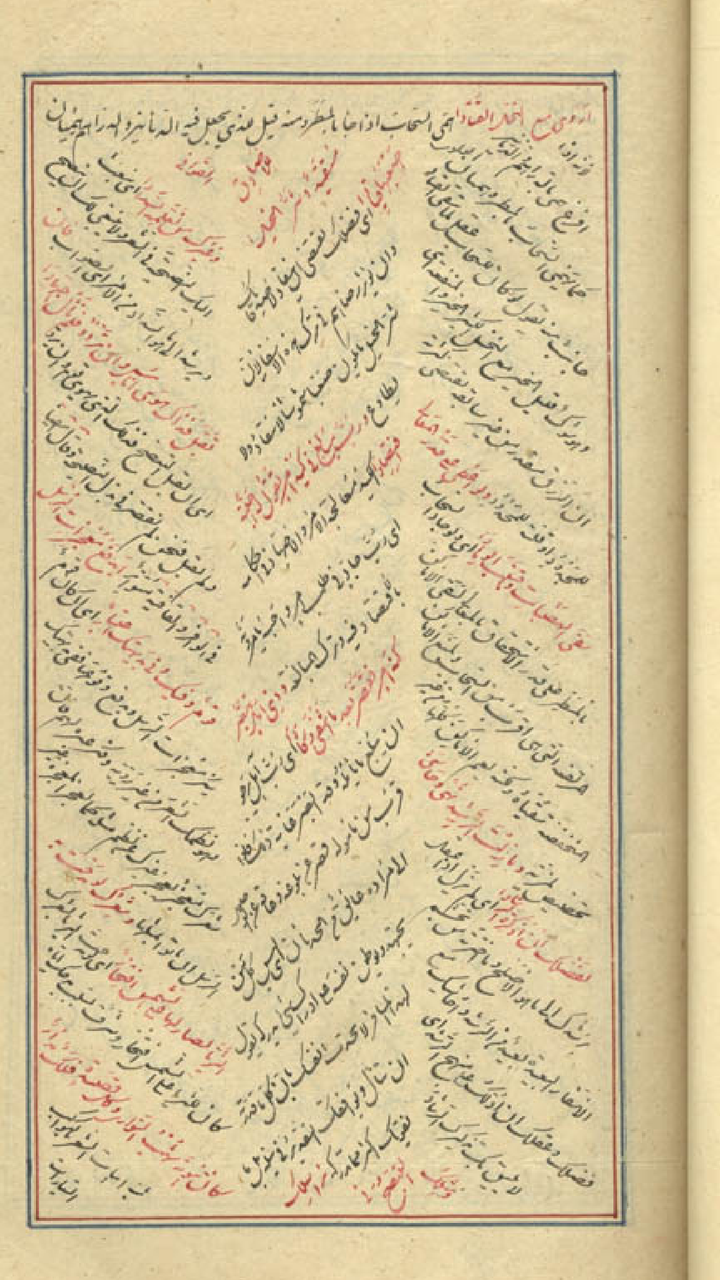


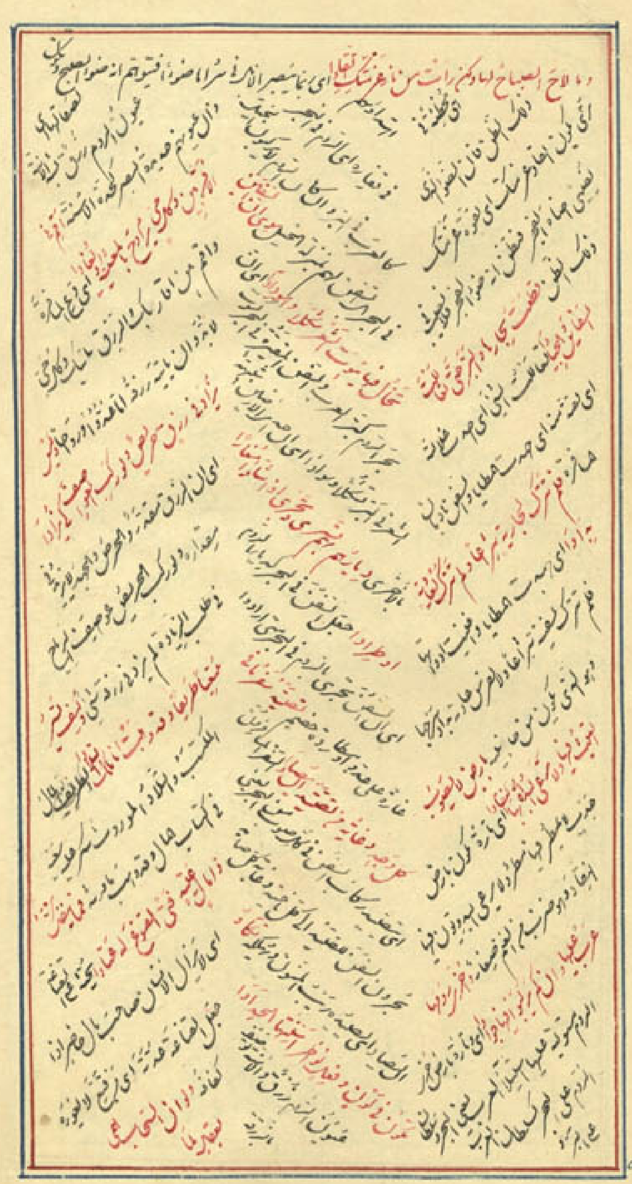




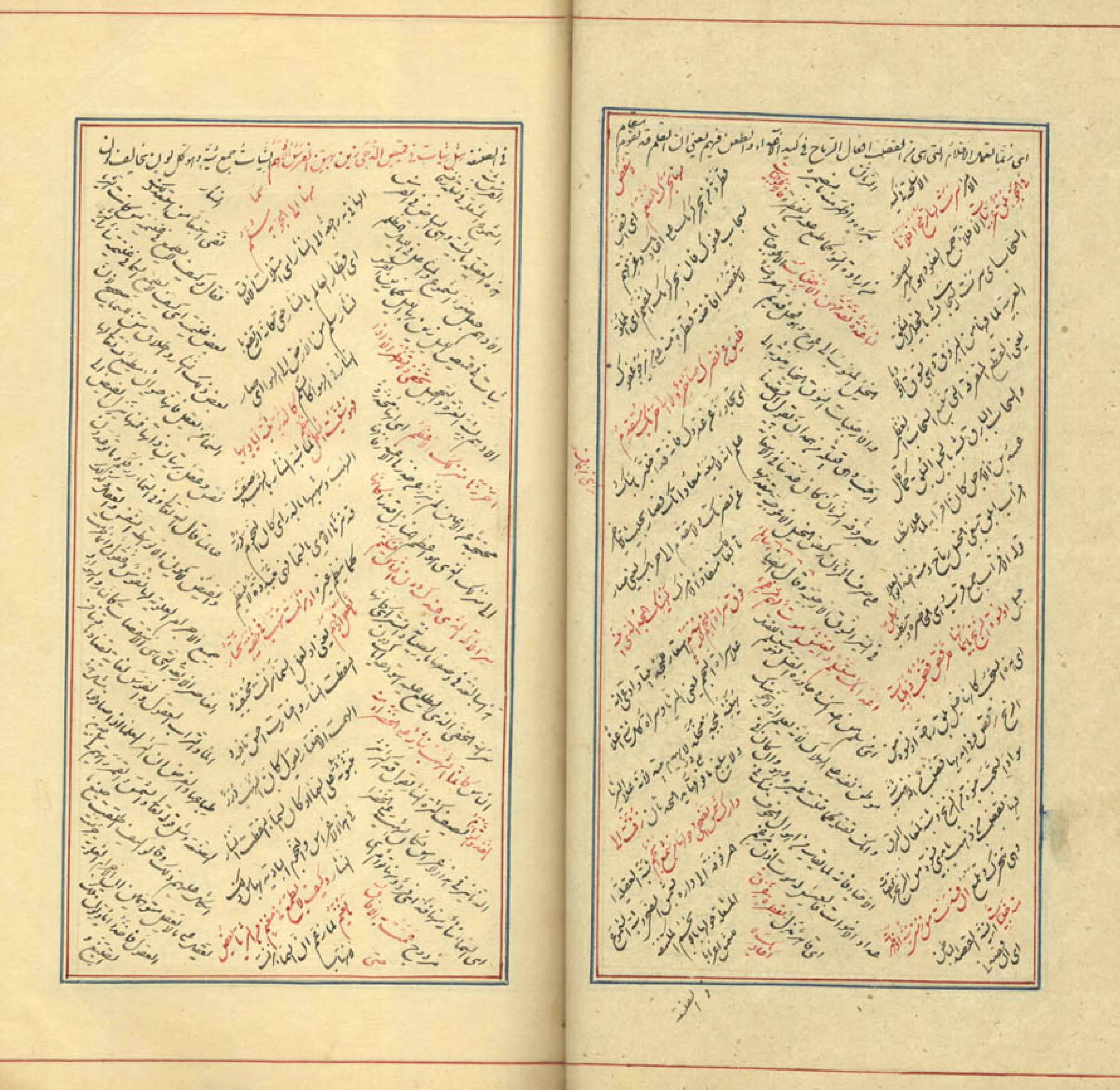


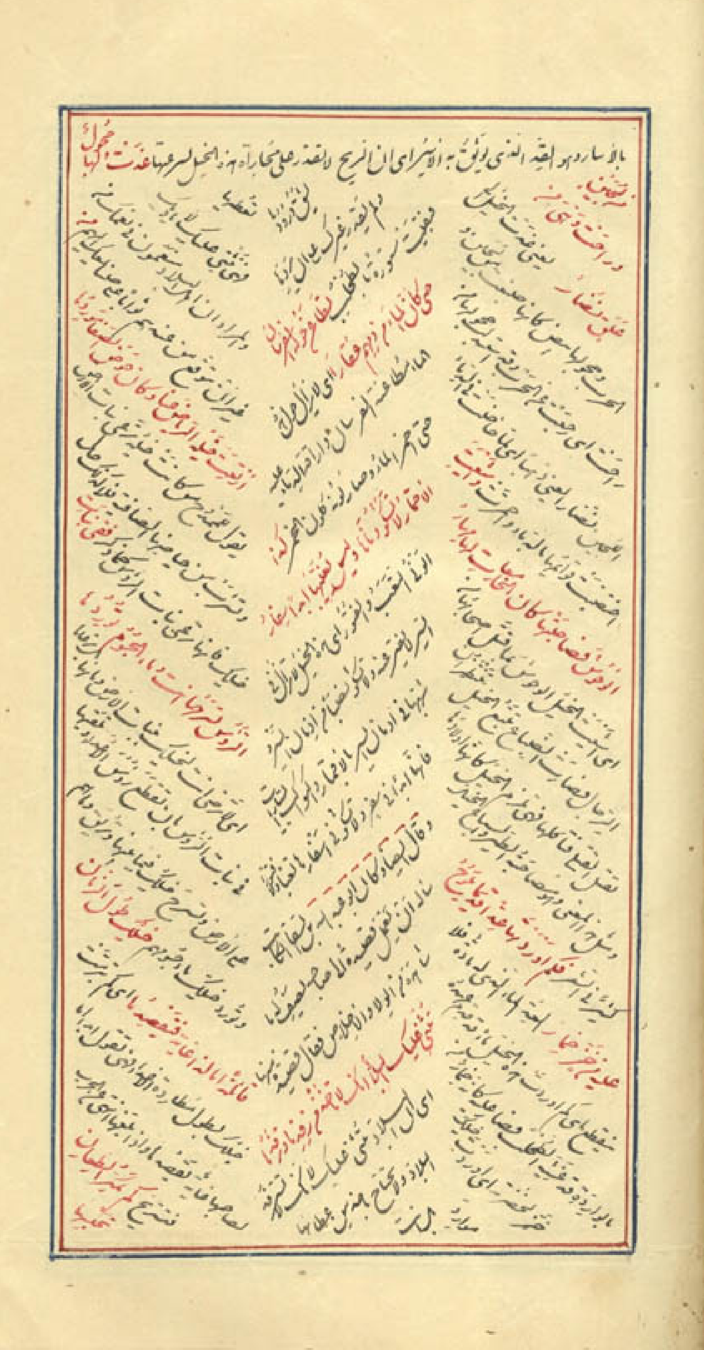


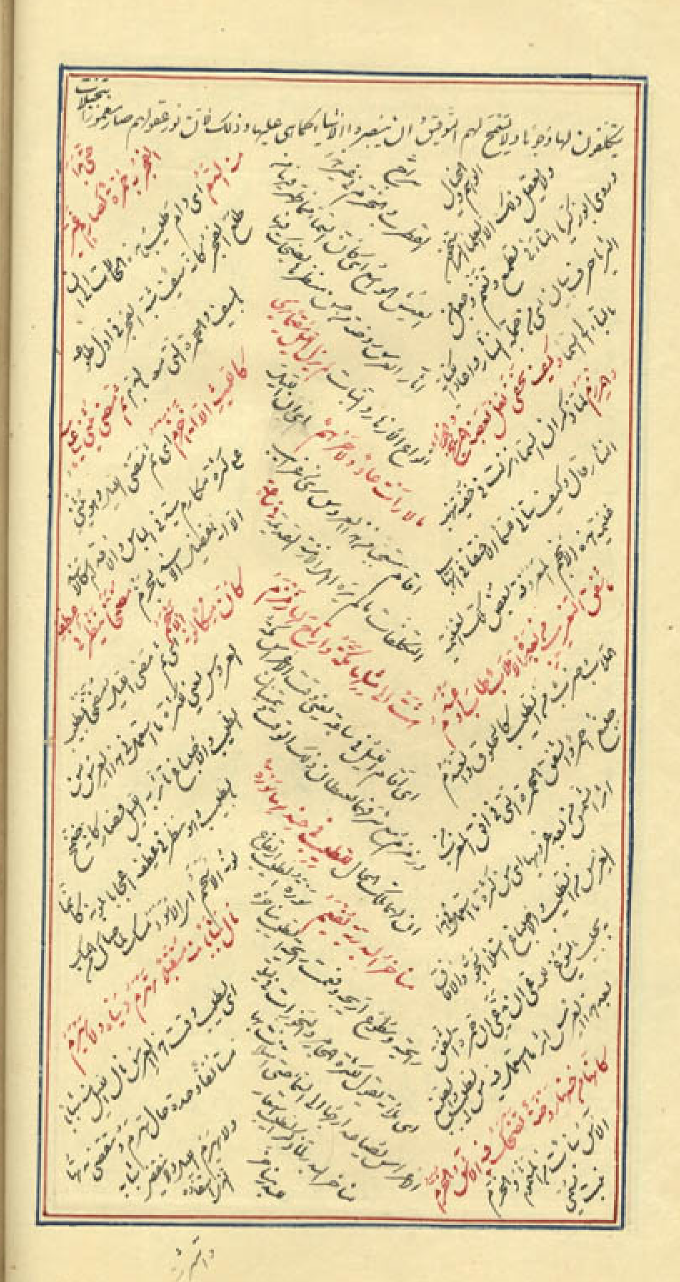


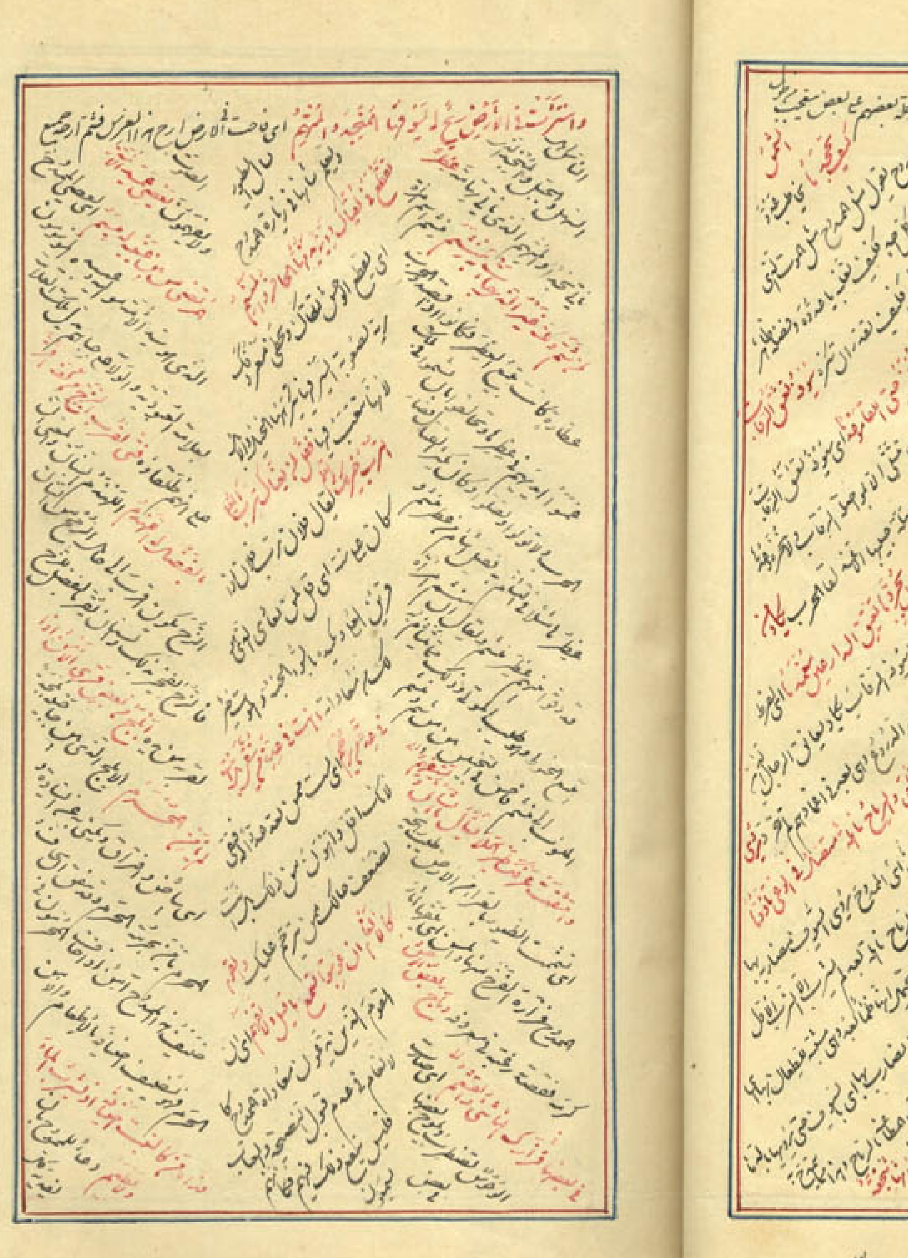


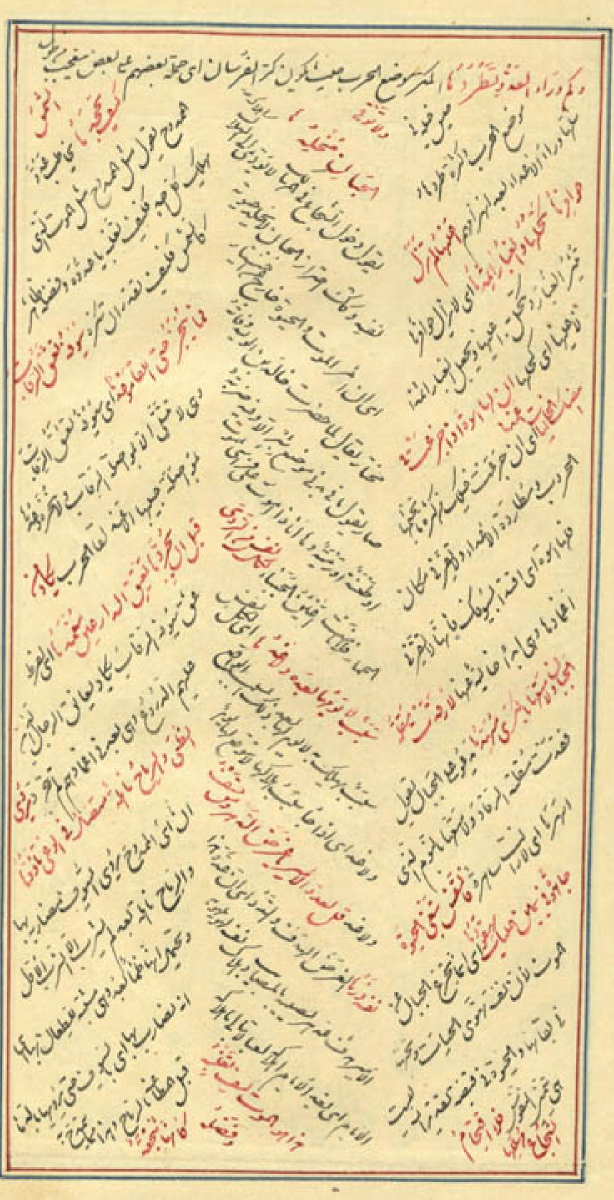


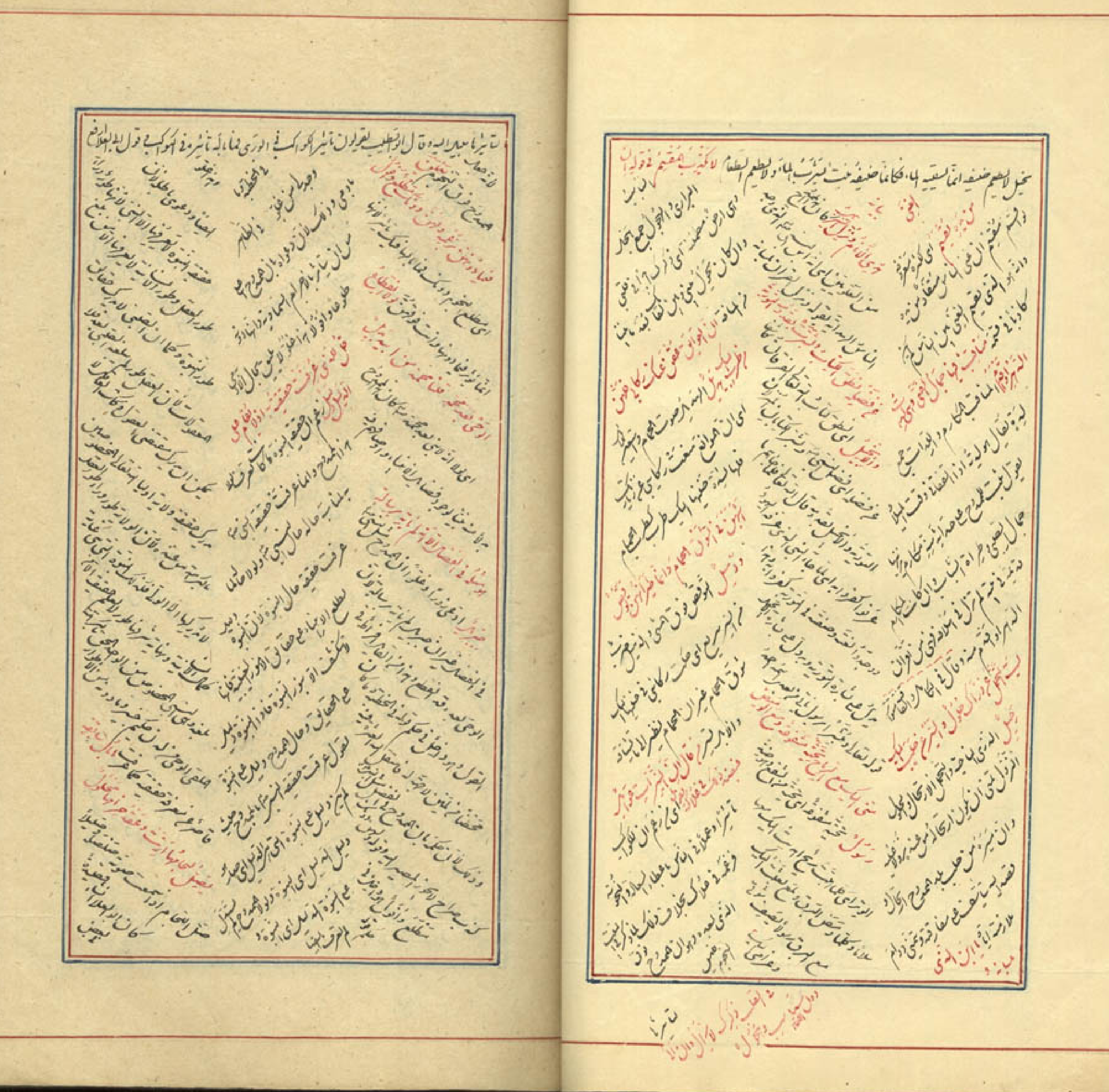


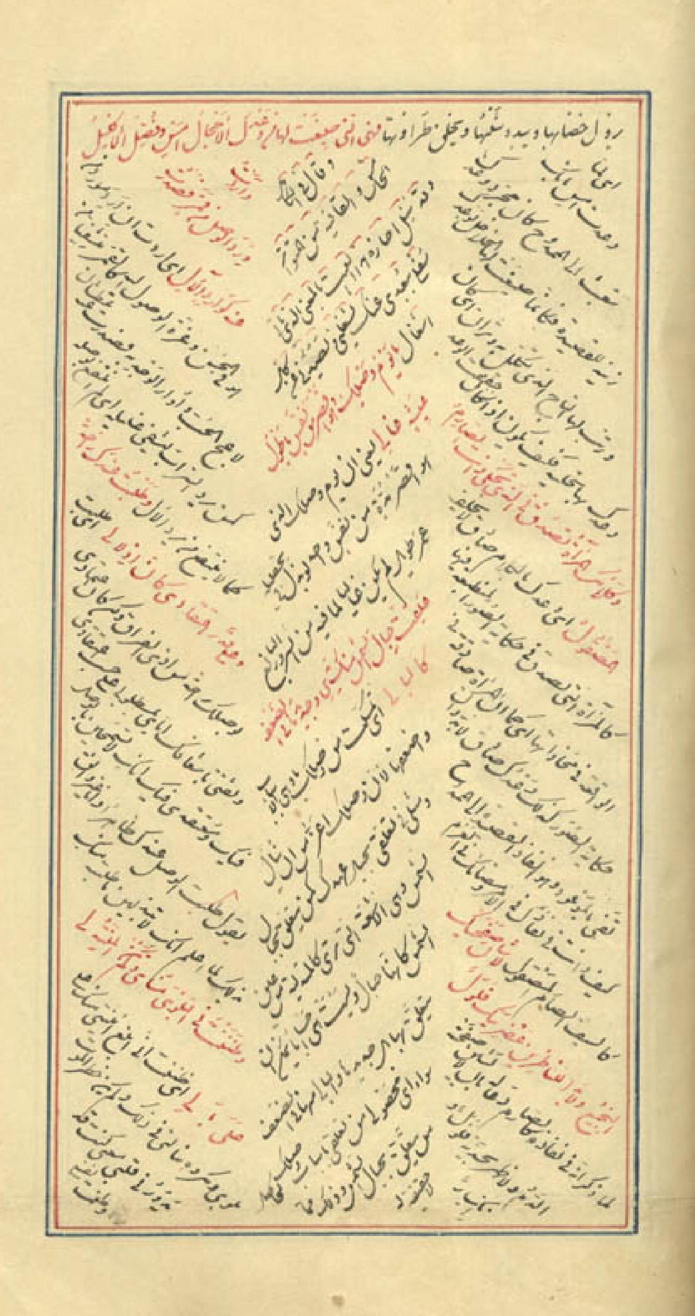


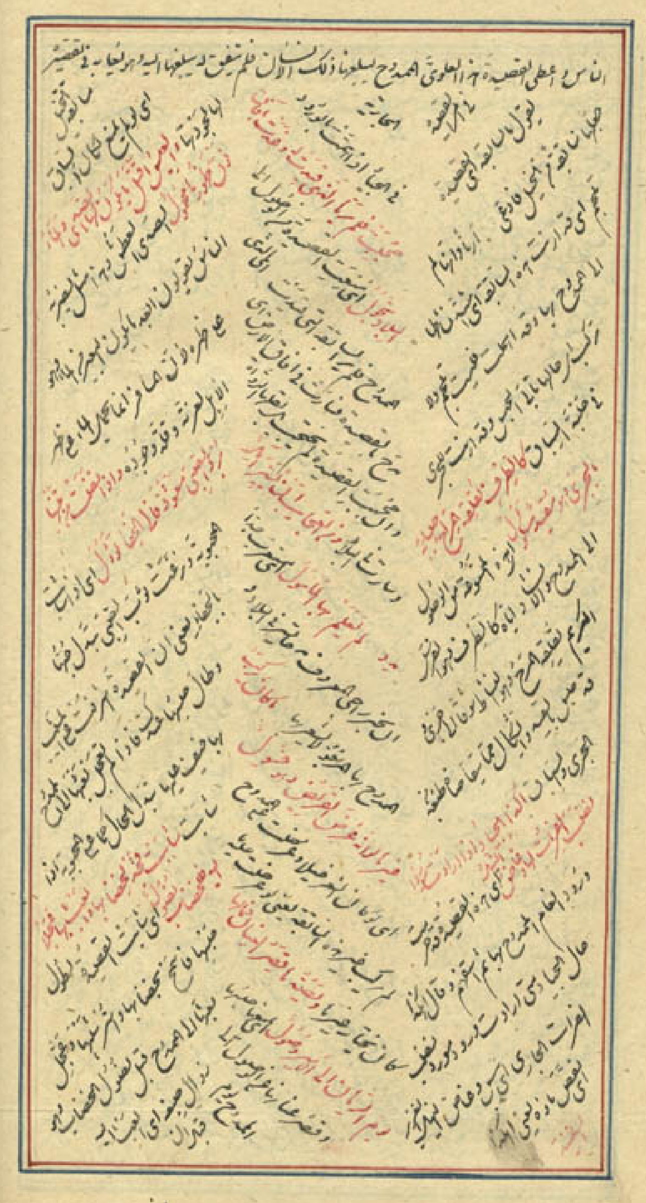


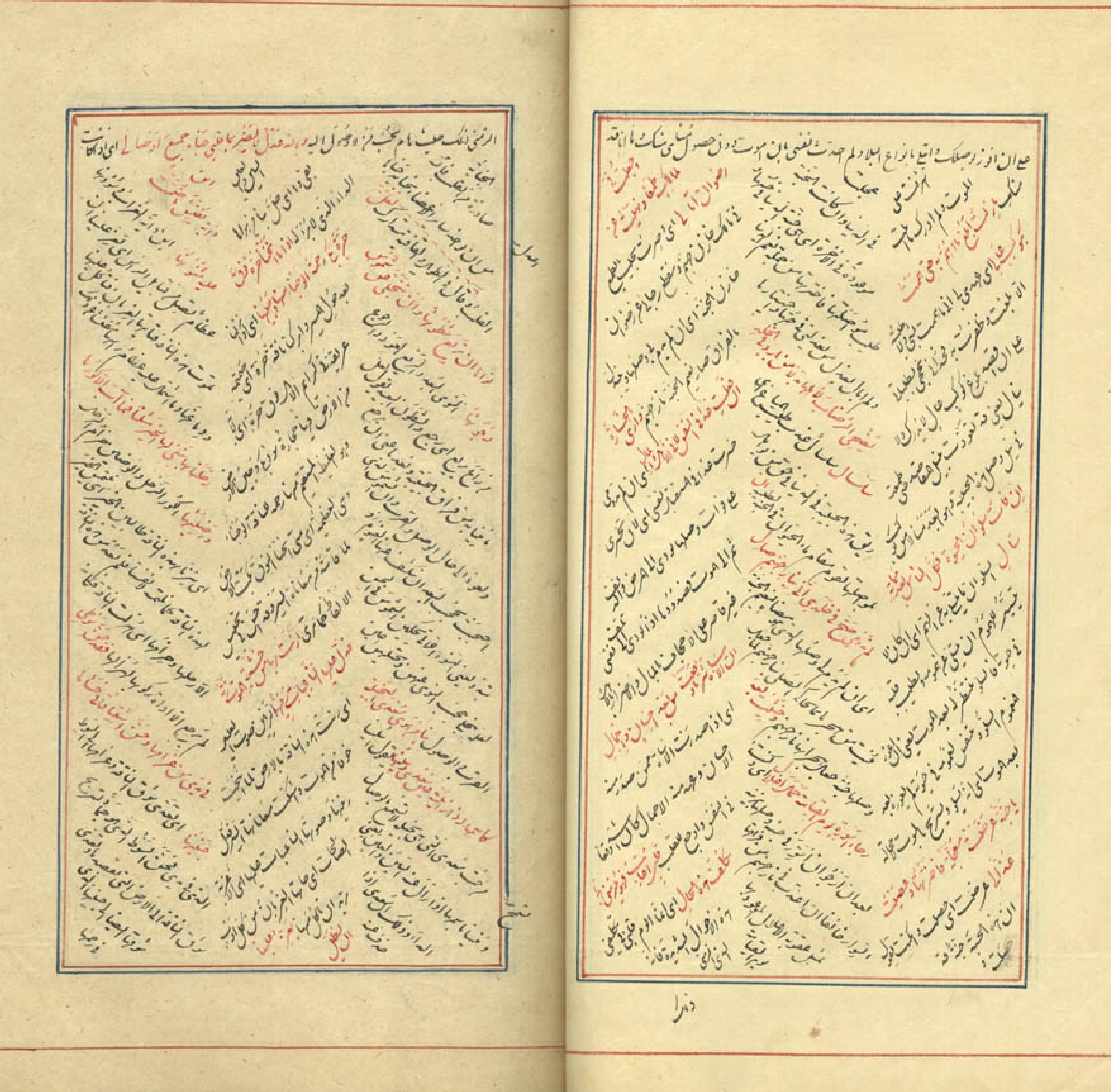




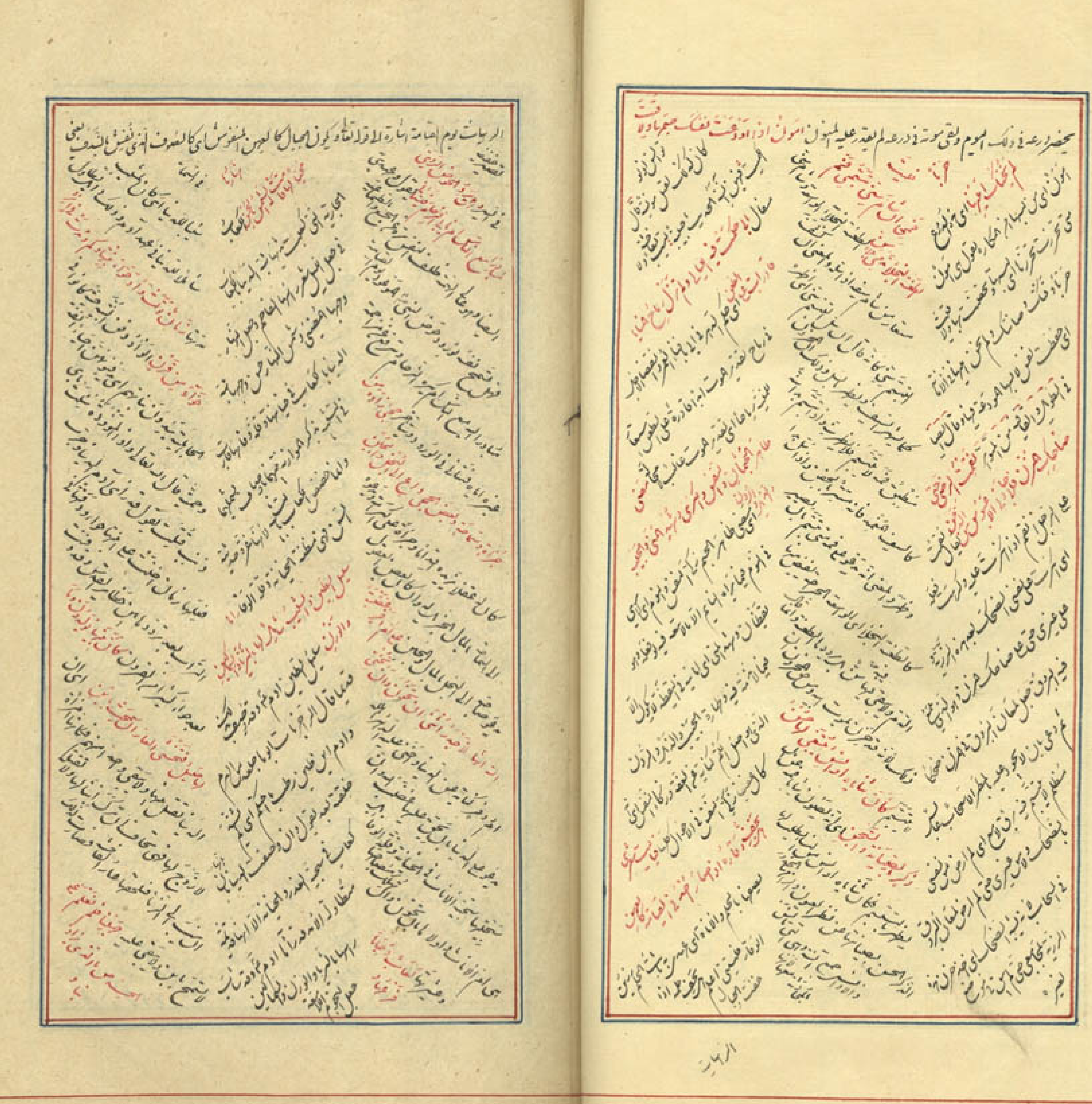


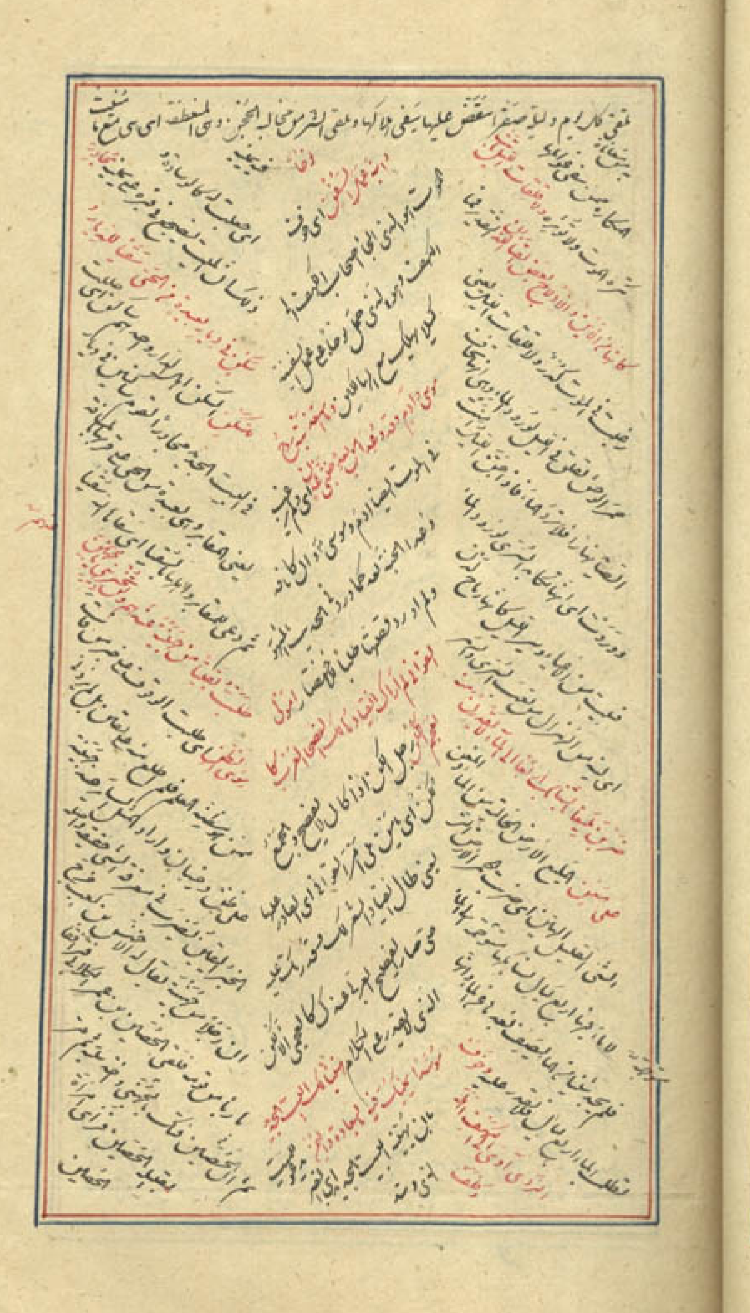


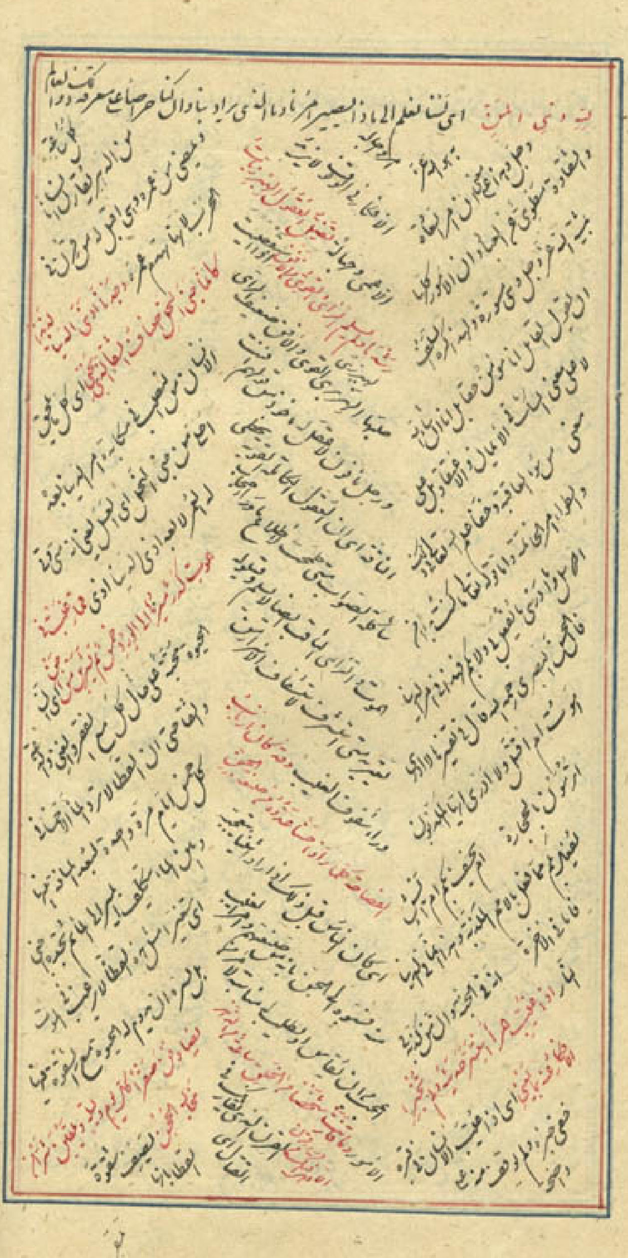




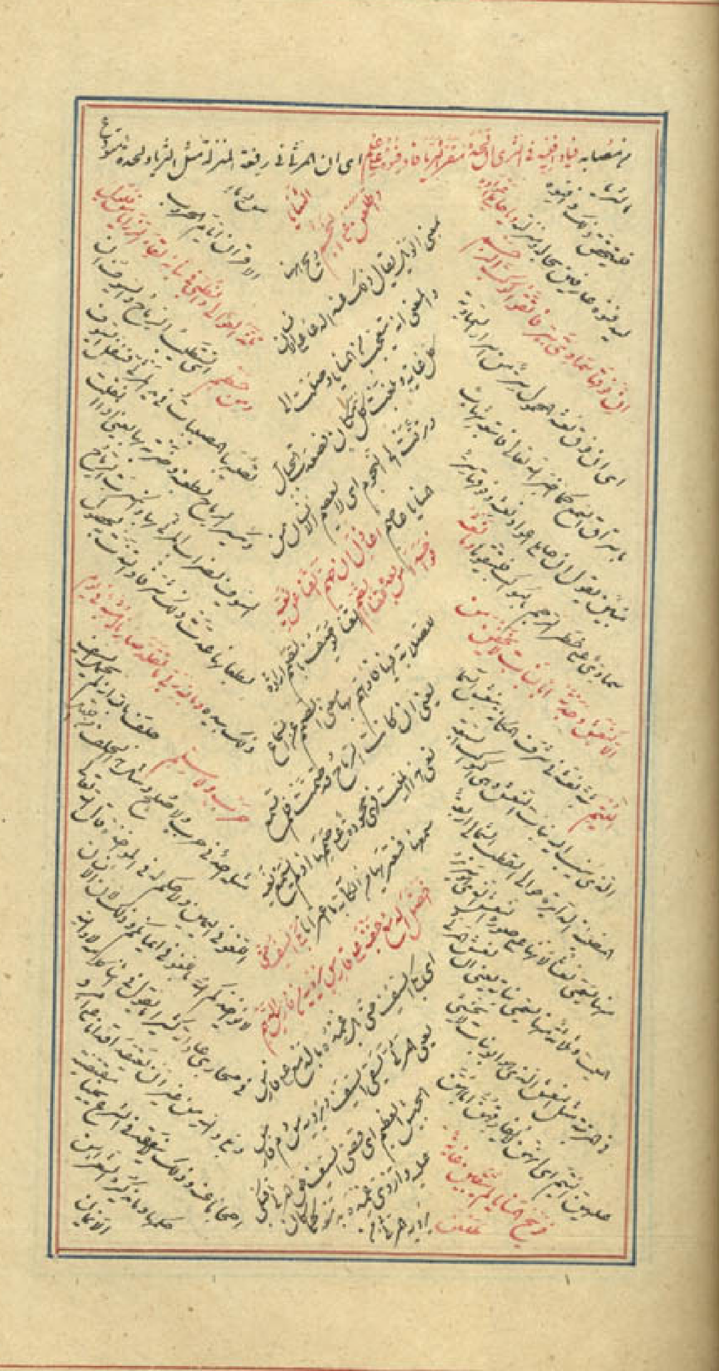


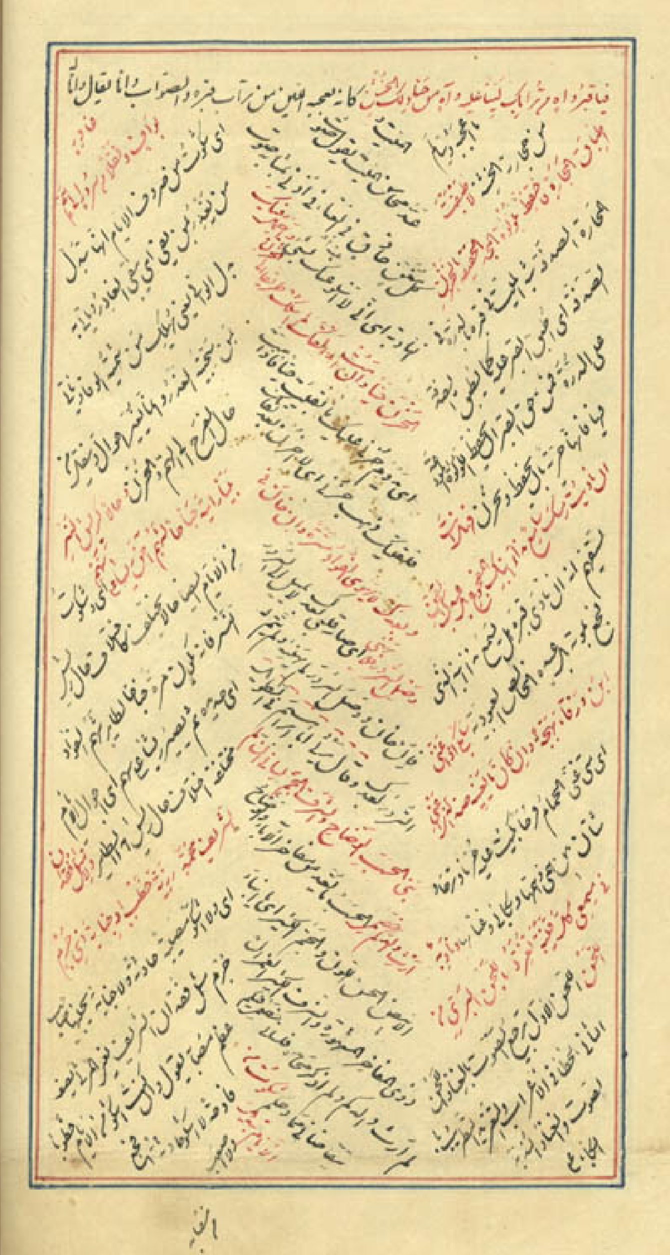


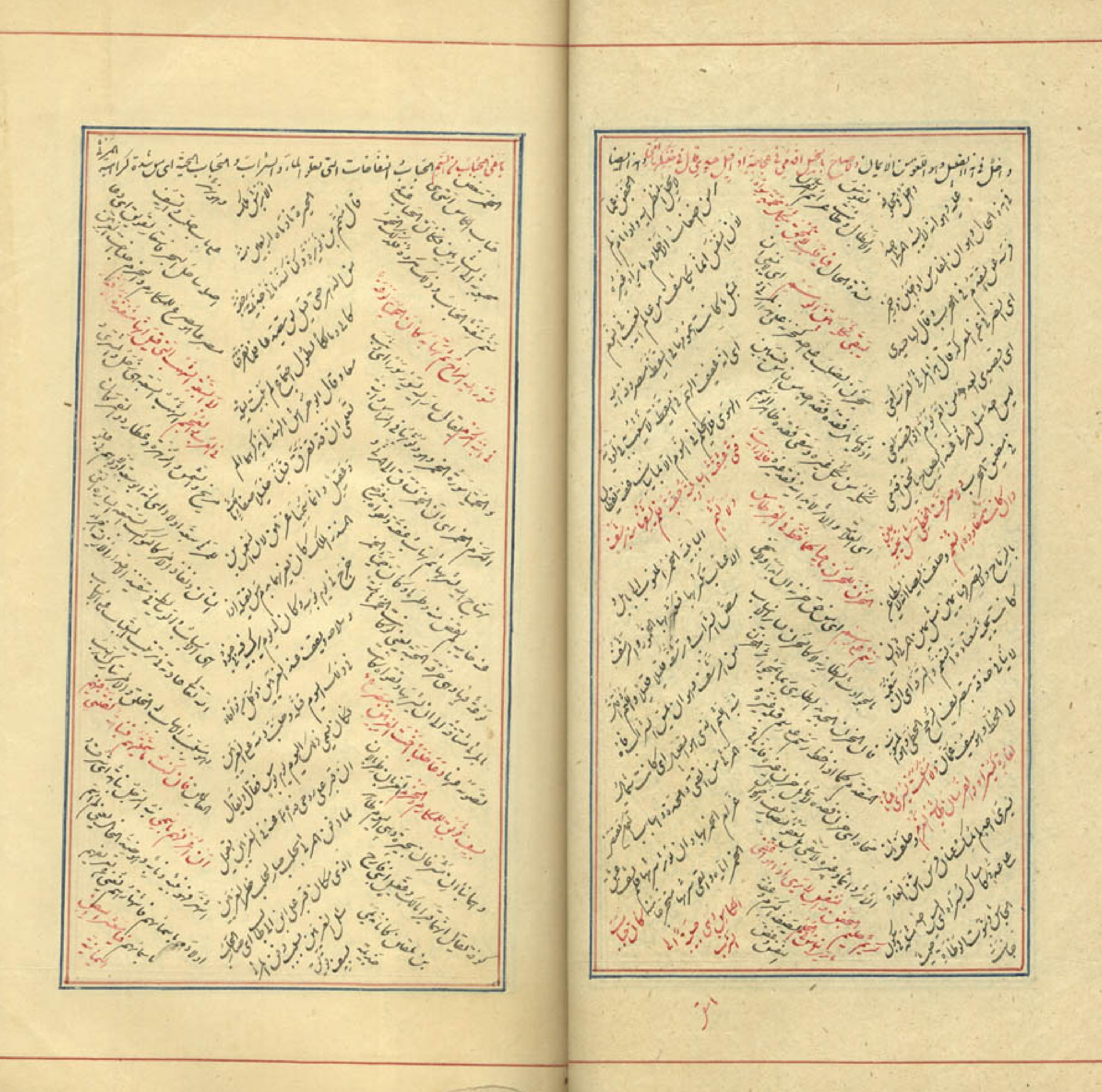




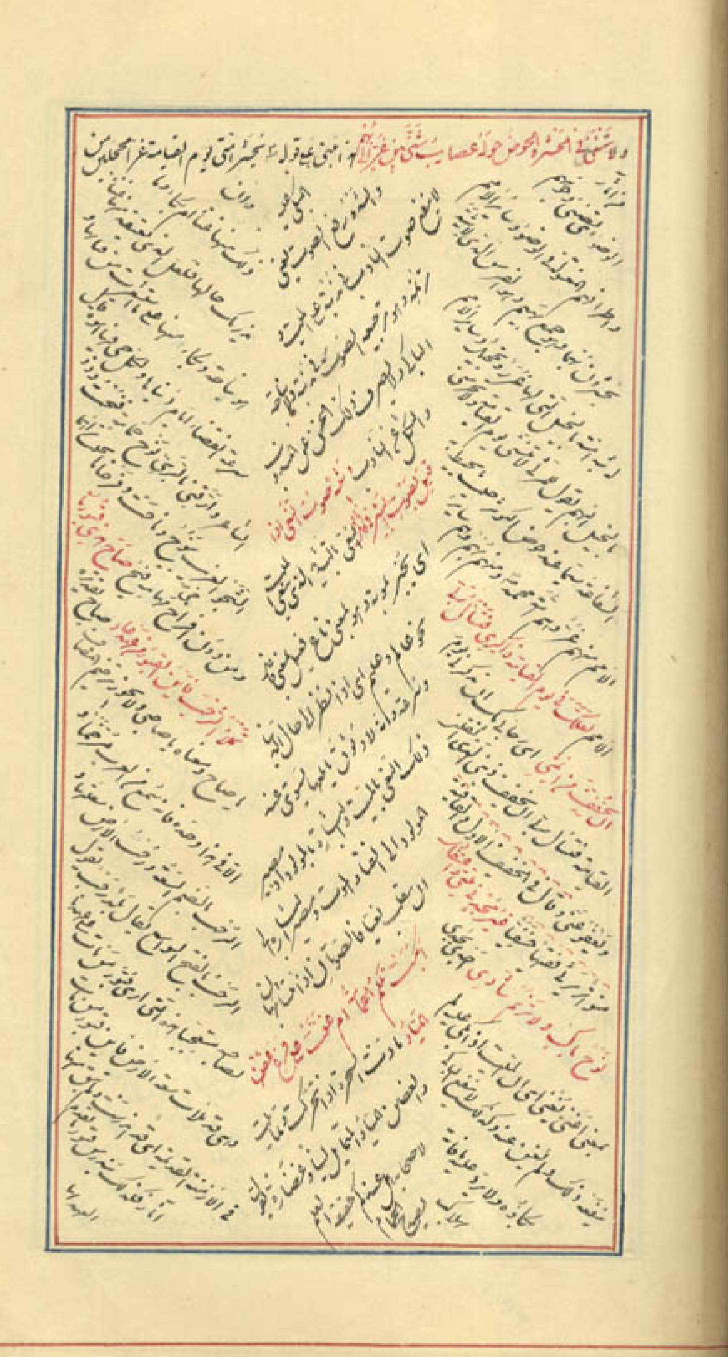


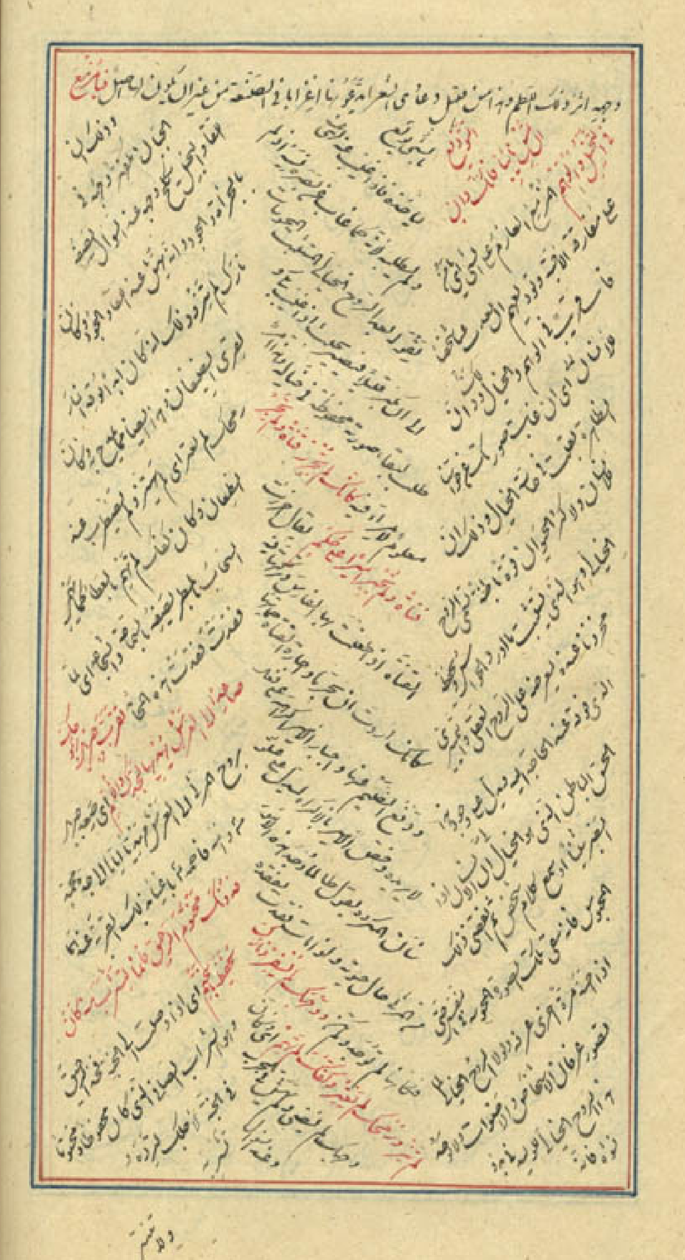




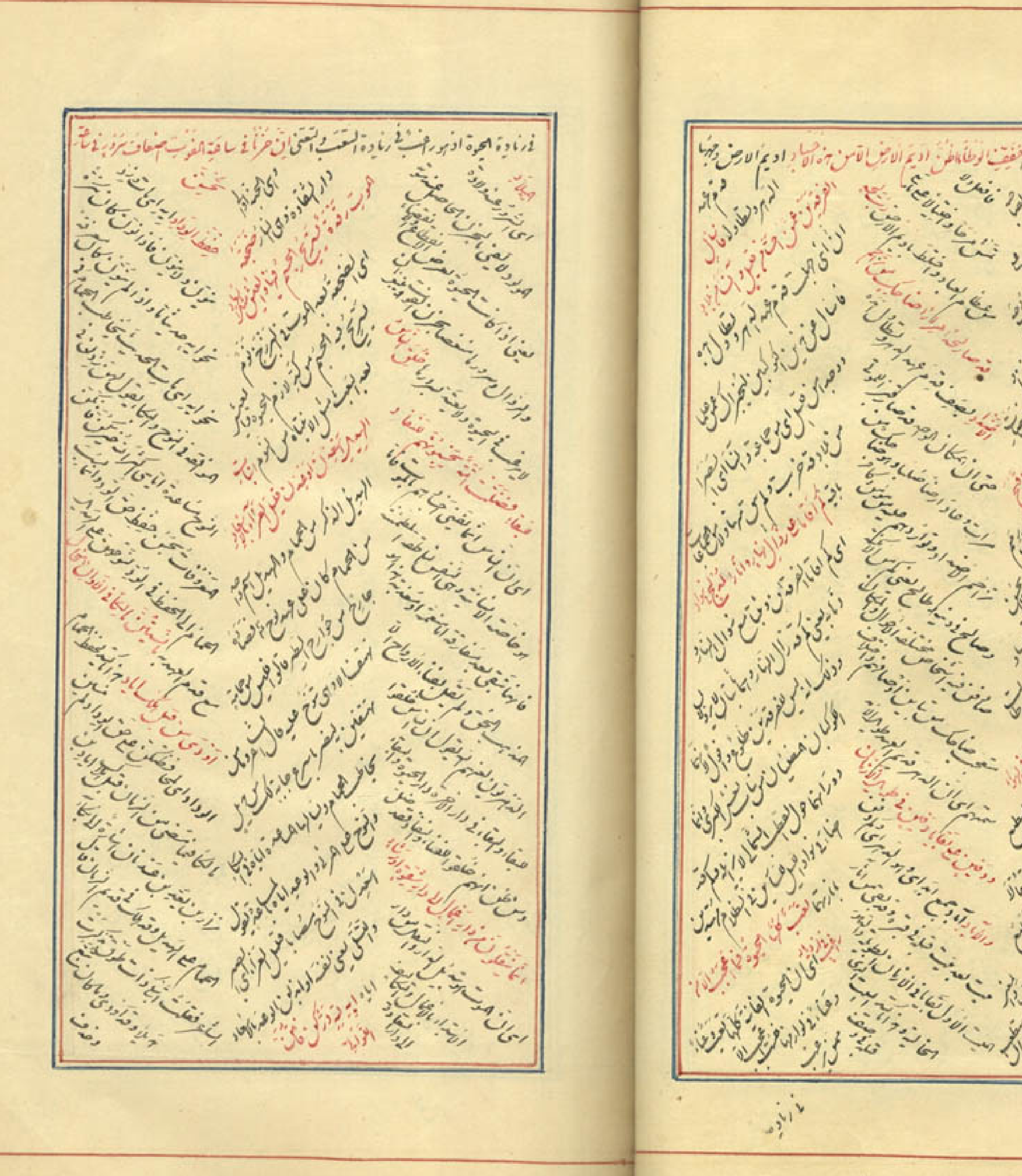




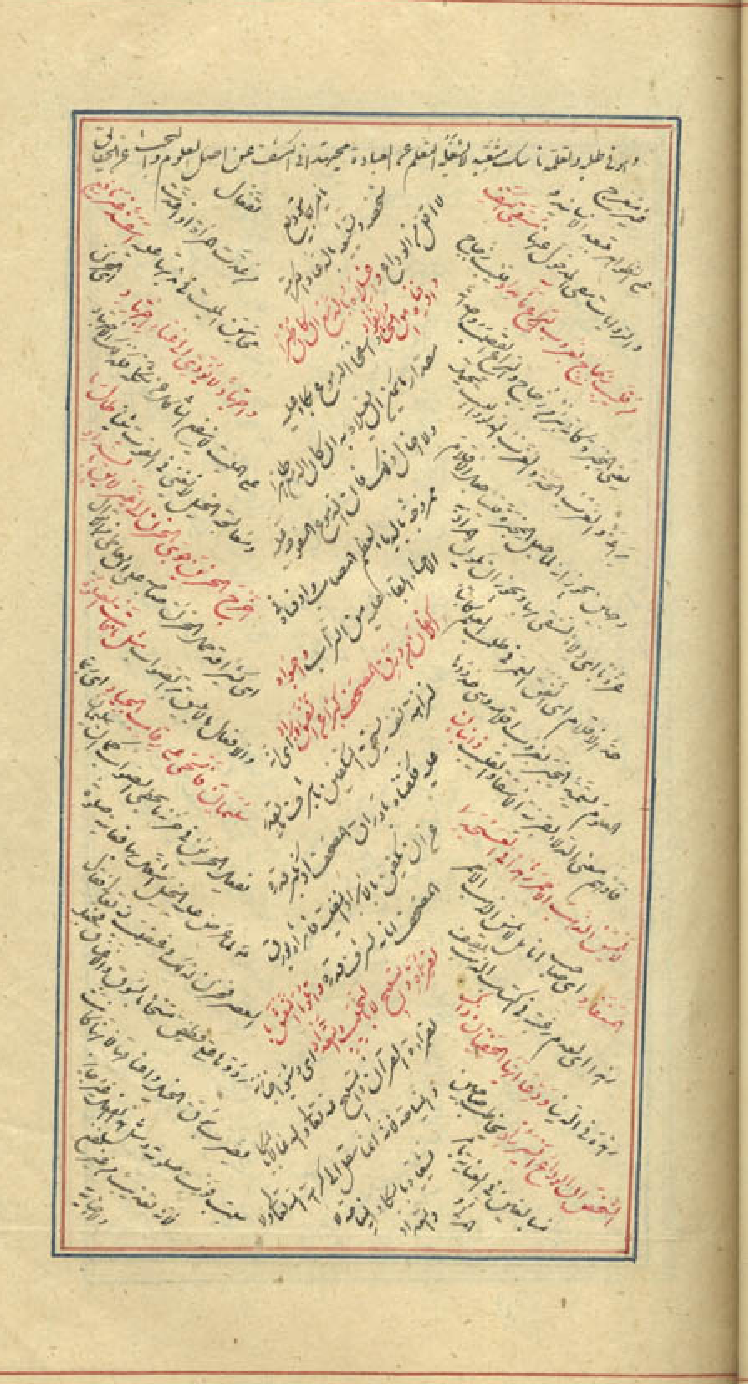


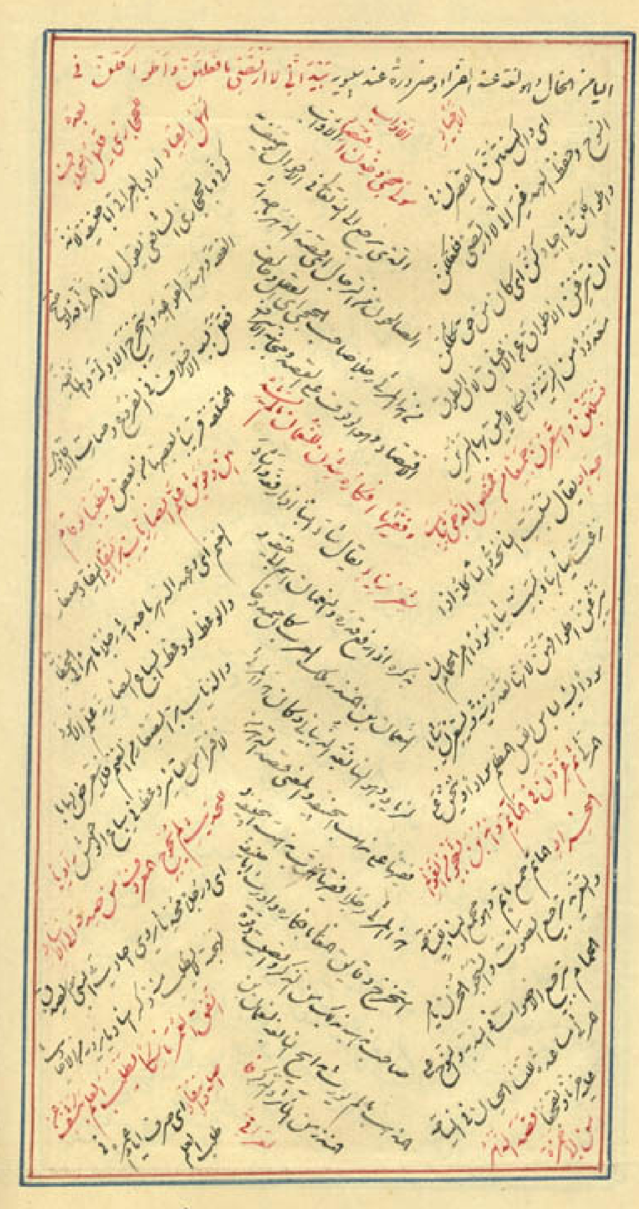


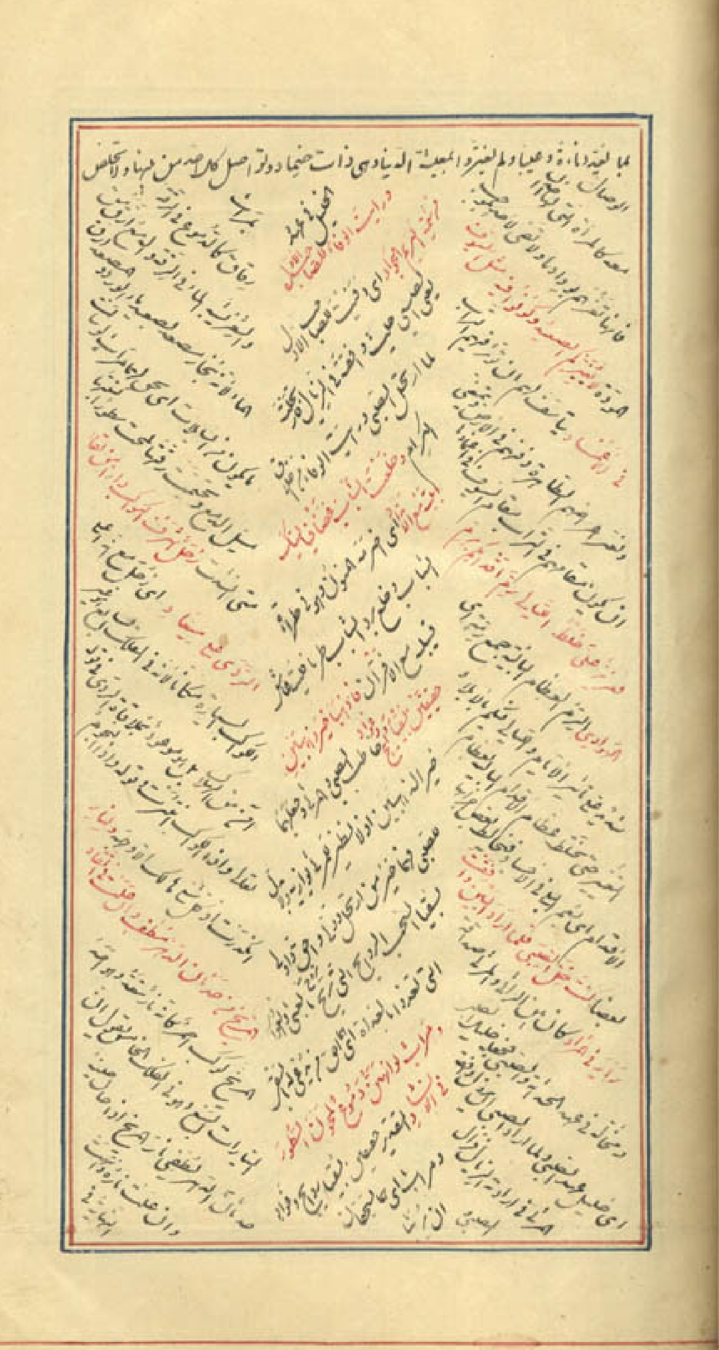
فكلما اذا لم امر آب ونقصانا فخفيف او طاطش اديم الارض الاس جزء الانسان اديم الارض وجهها

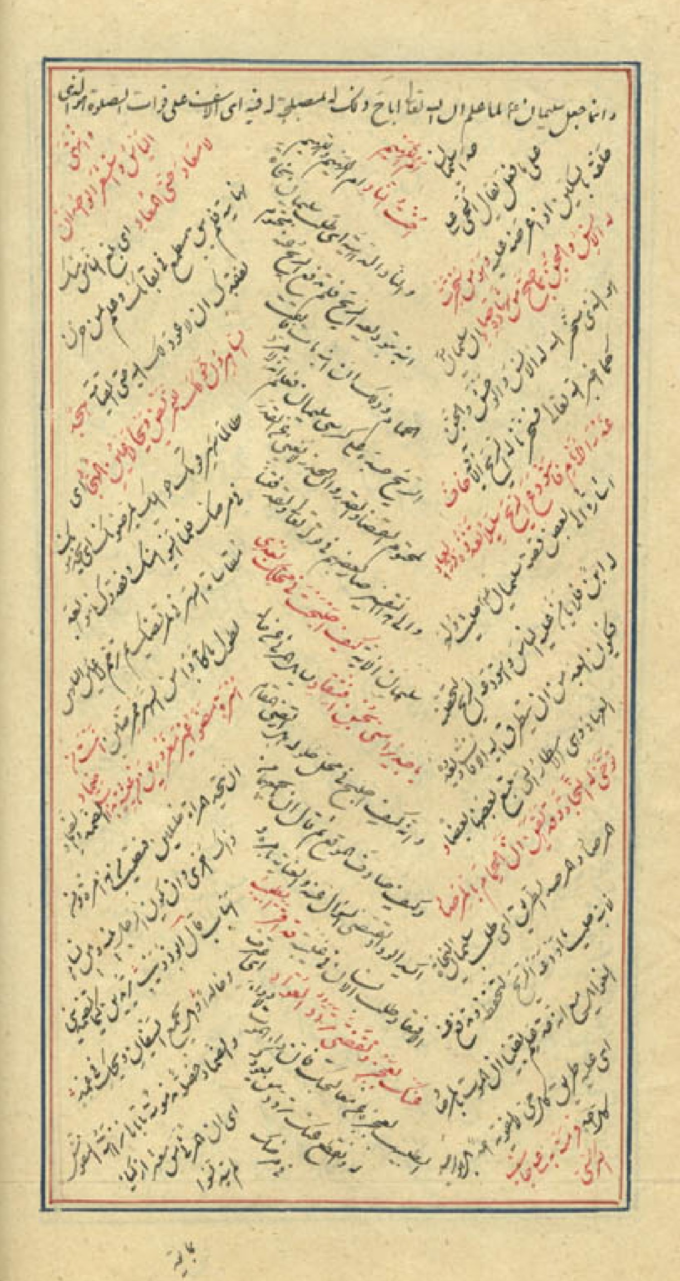


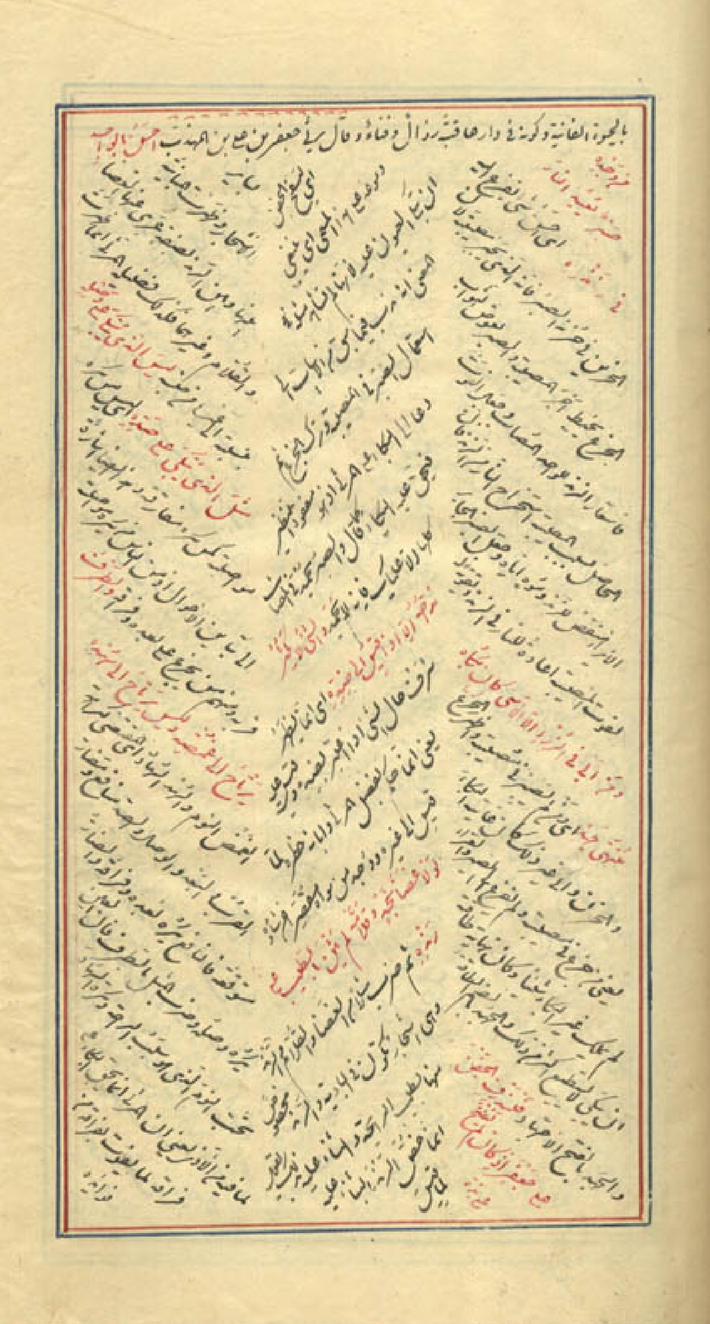
في زيادة الحجرة اذ يمر حسب في زيادة التعب والتعب ان عزا في ساقية الغرب ضعاف بزريد ناقة

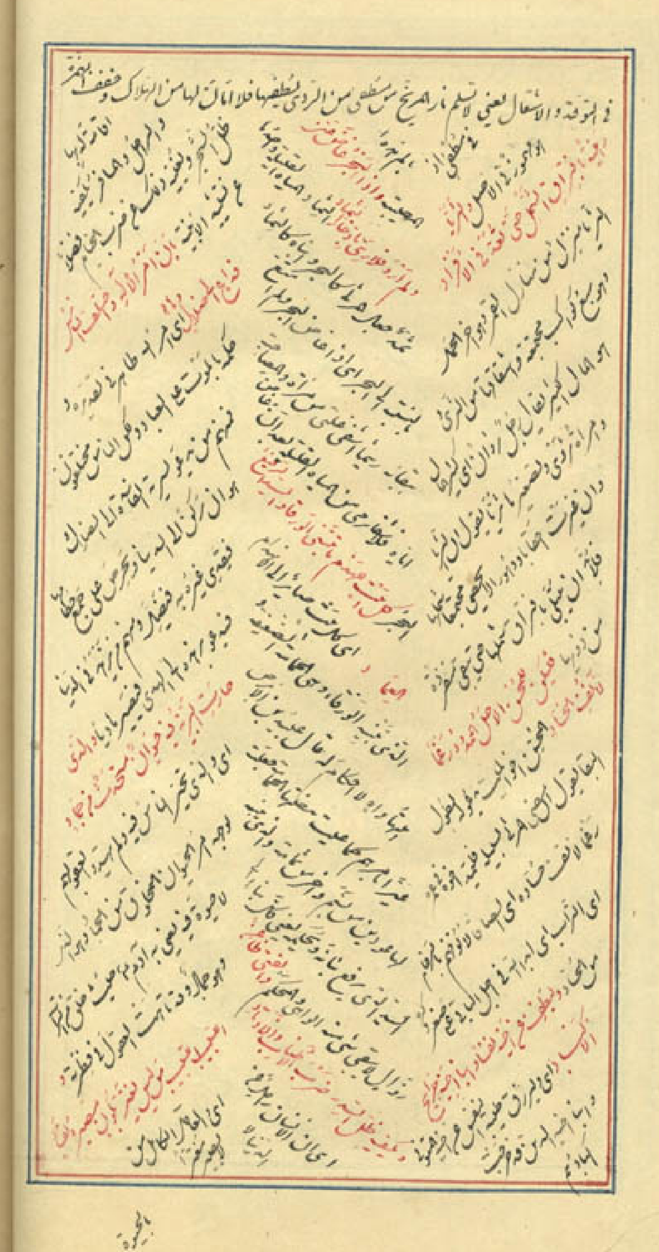




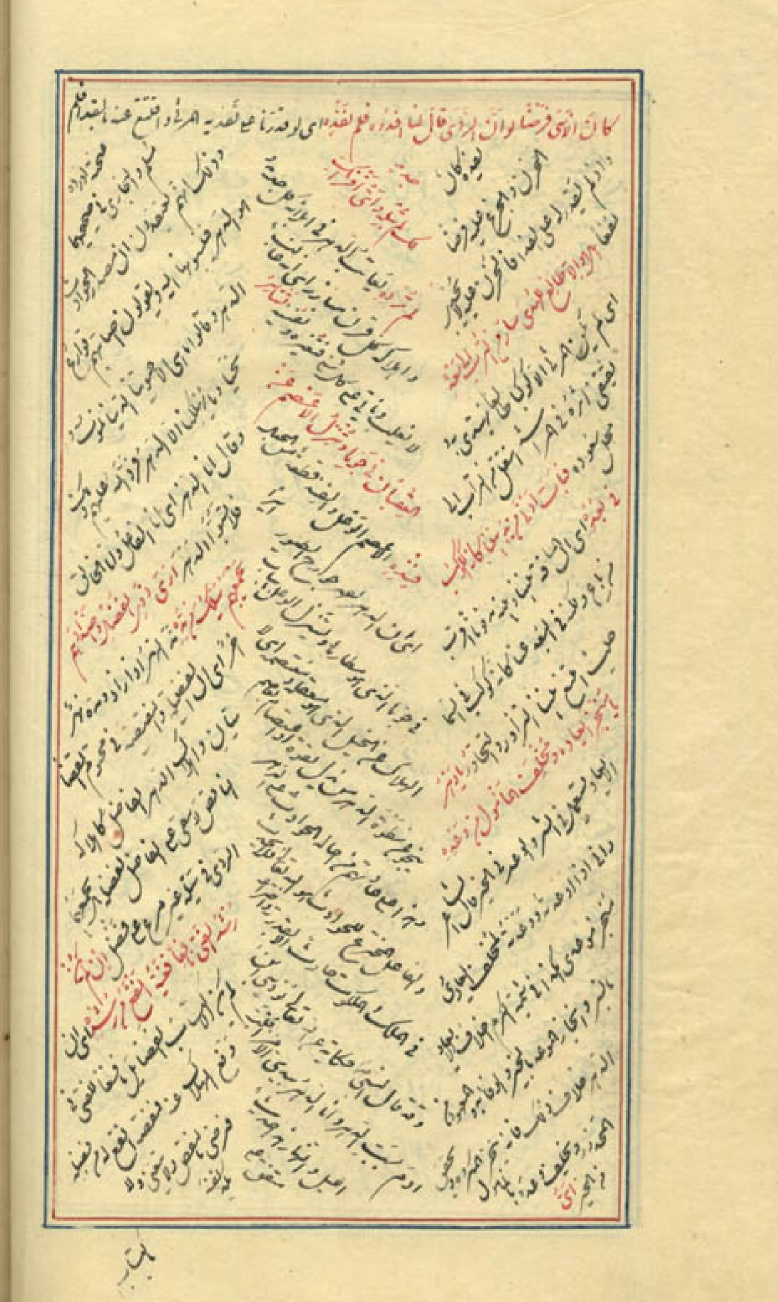




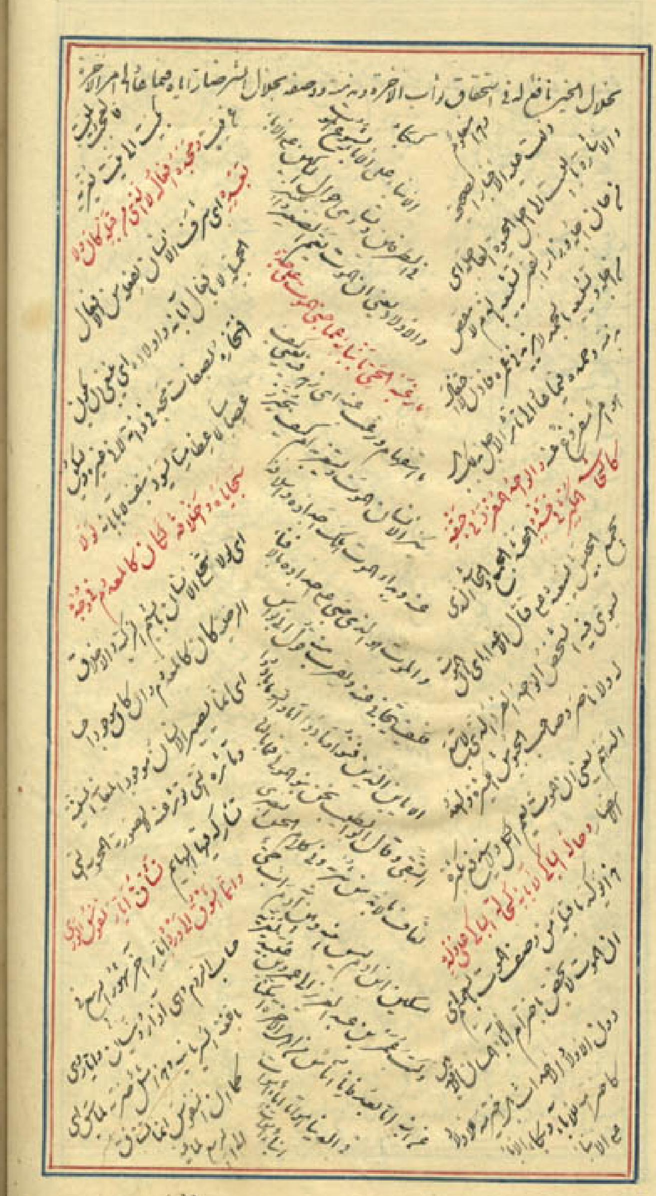






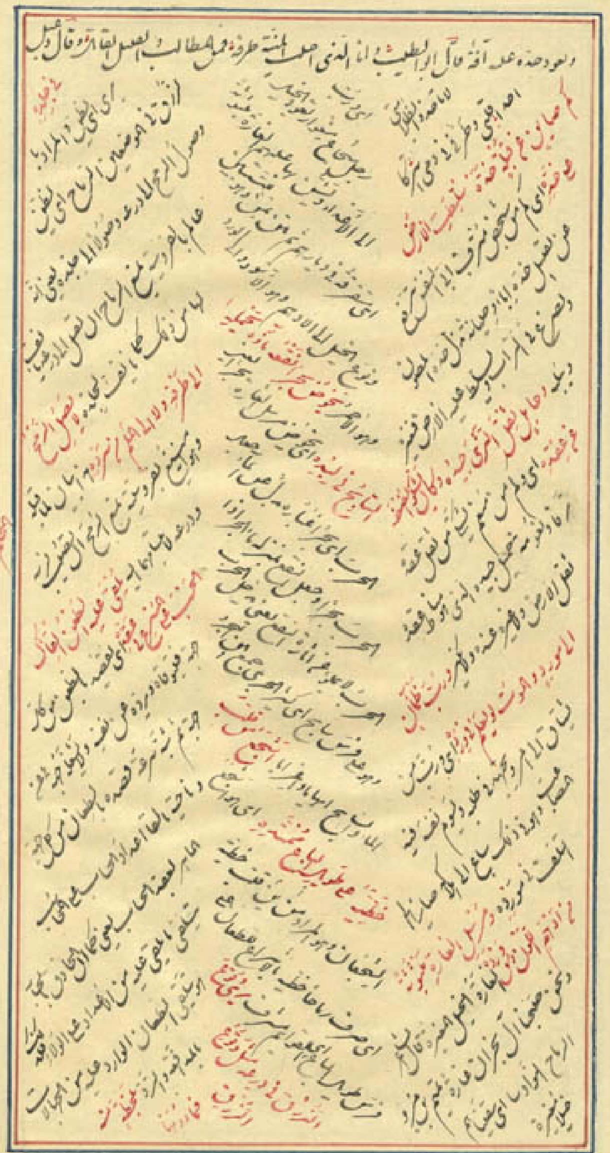


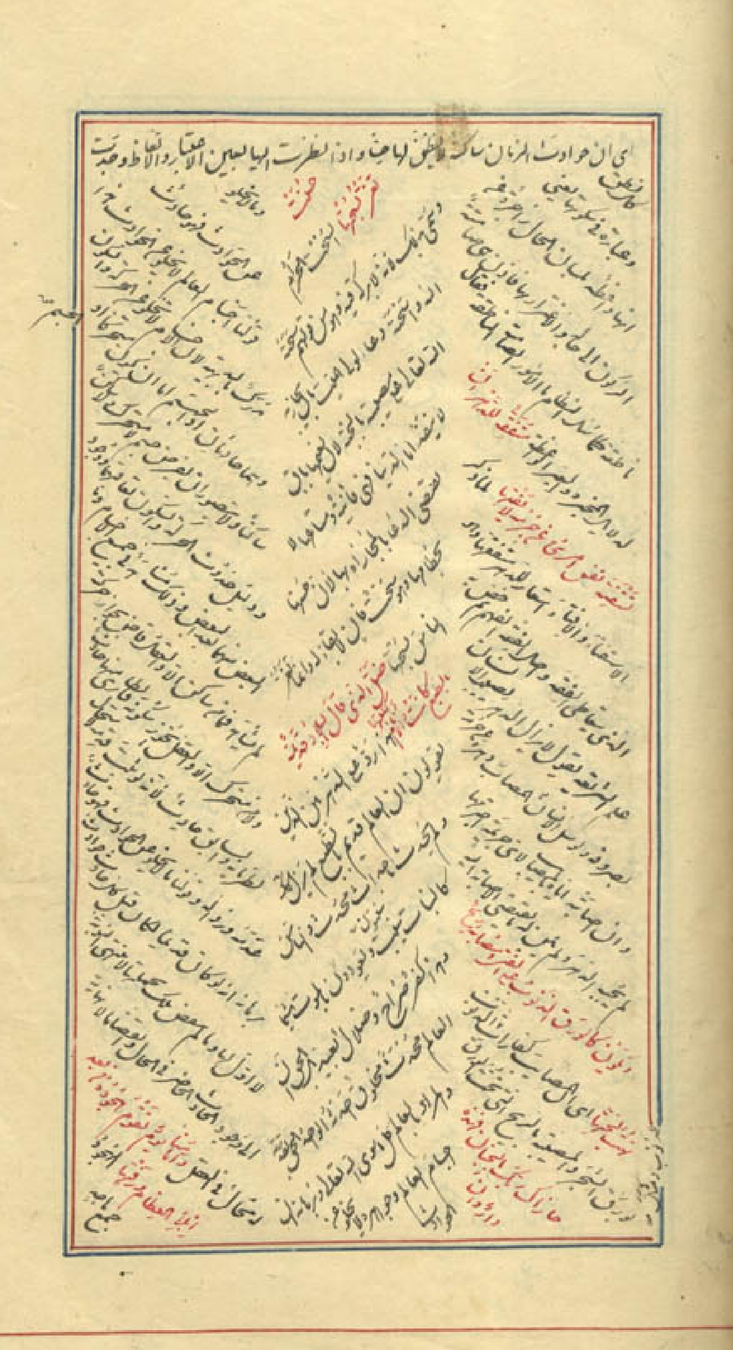


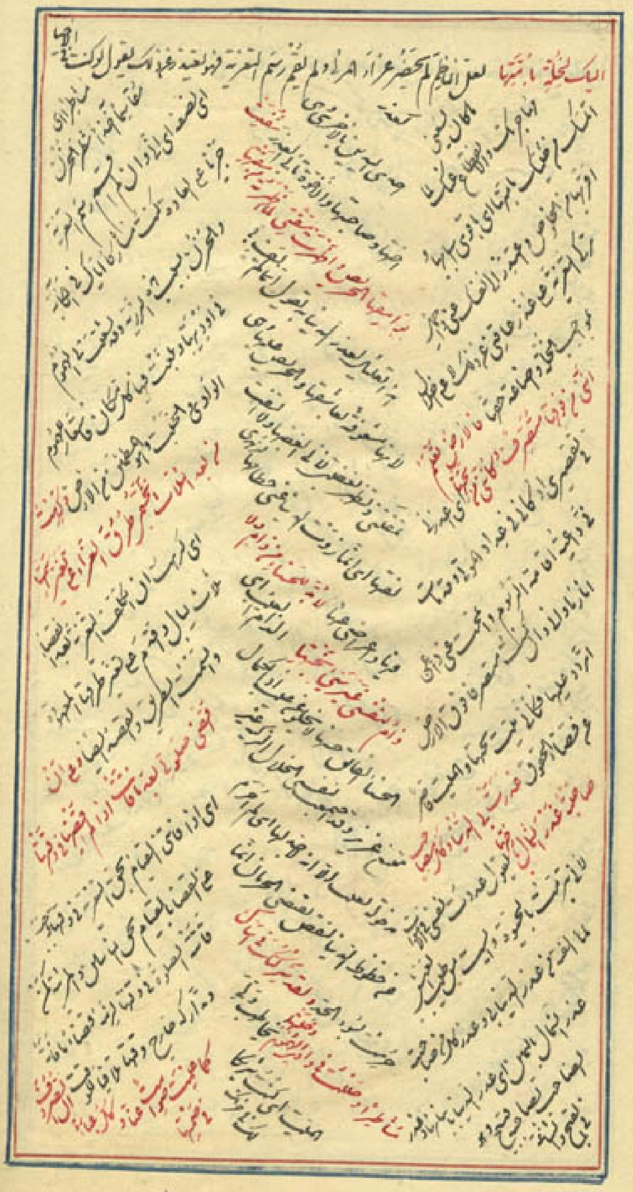


يرد غرب الجيش من قصبه اي جاز نظره من كفايه امر الجيش الباغي برد قصده ونقض حده يعني اذا

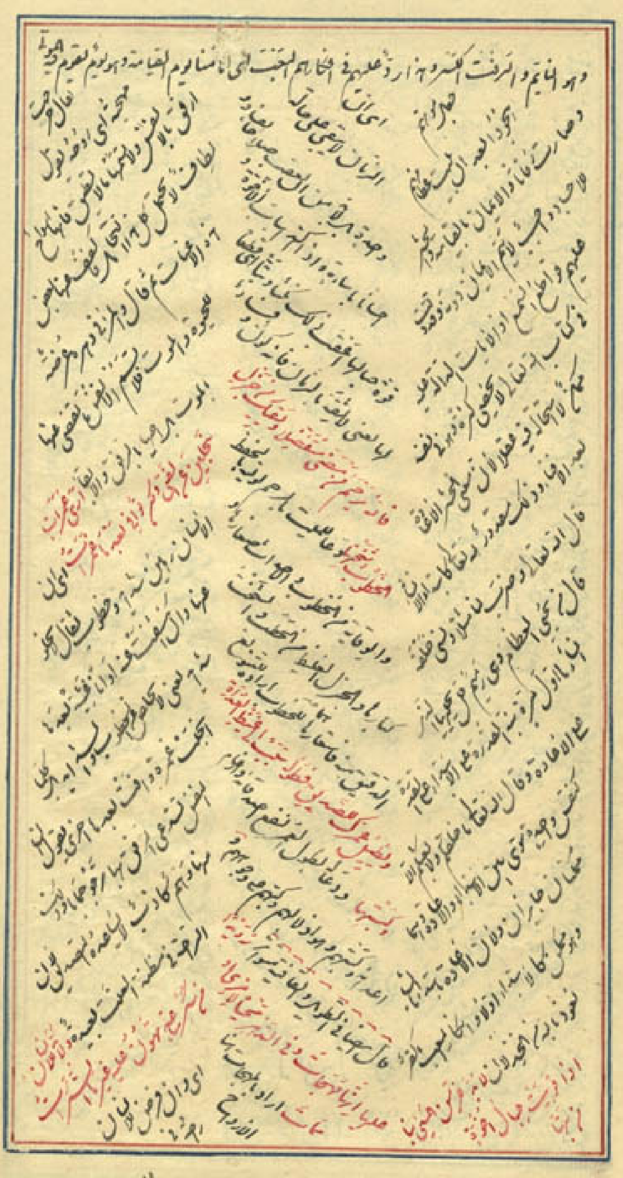
وسود حده على آفة قال ابو الطيب انا الغني احمالي الغنى عرضه ومن مطالب العمر بقاؤه وقال



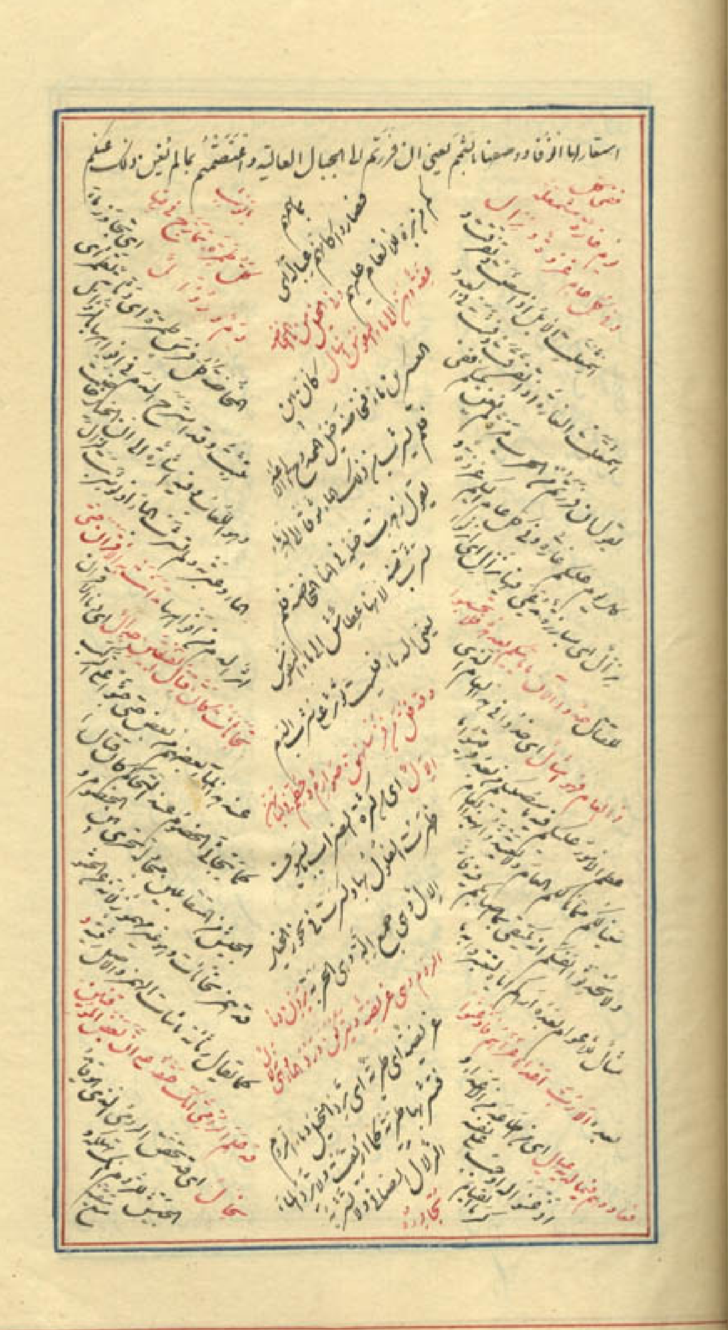


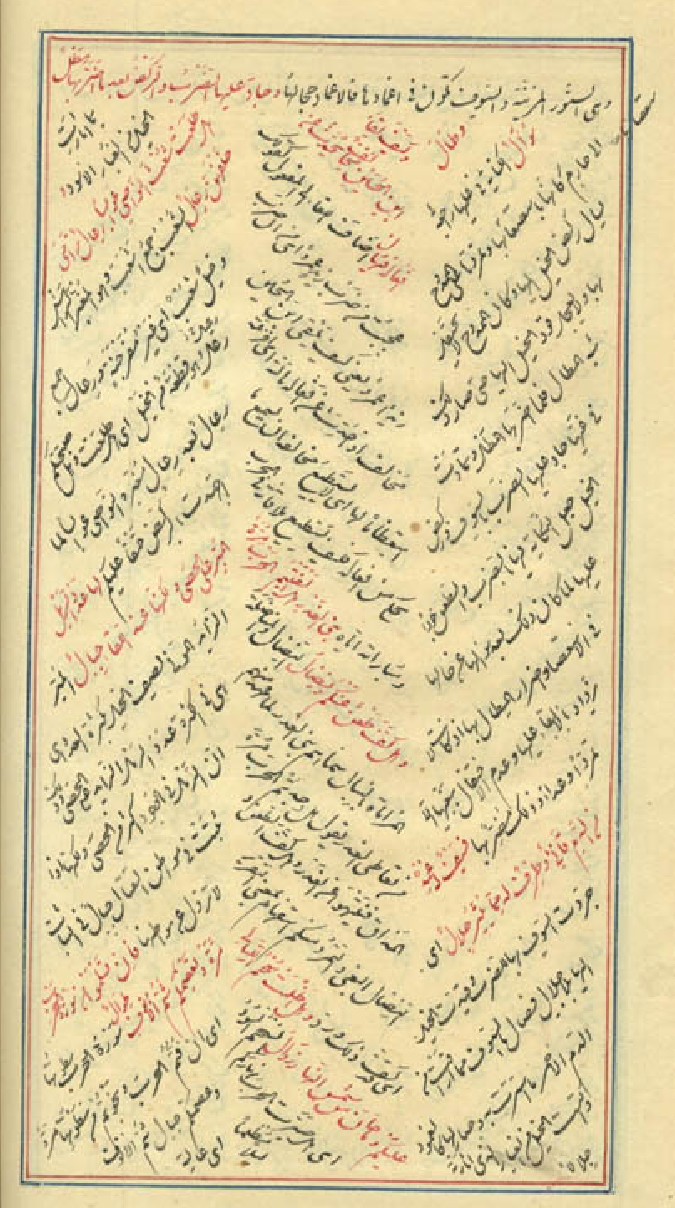


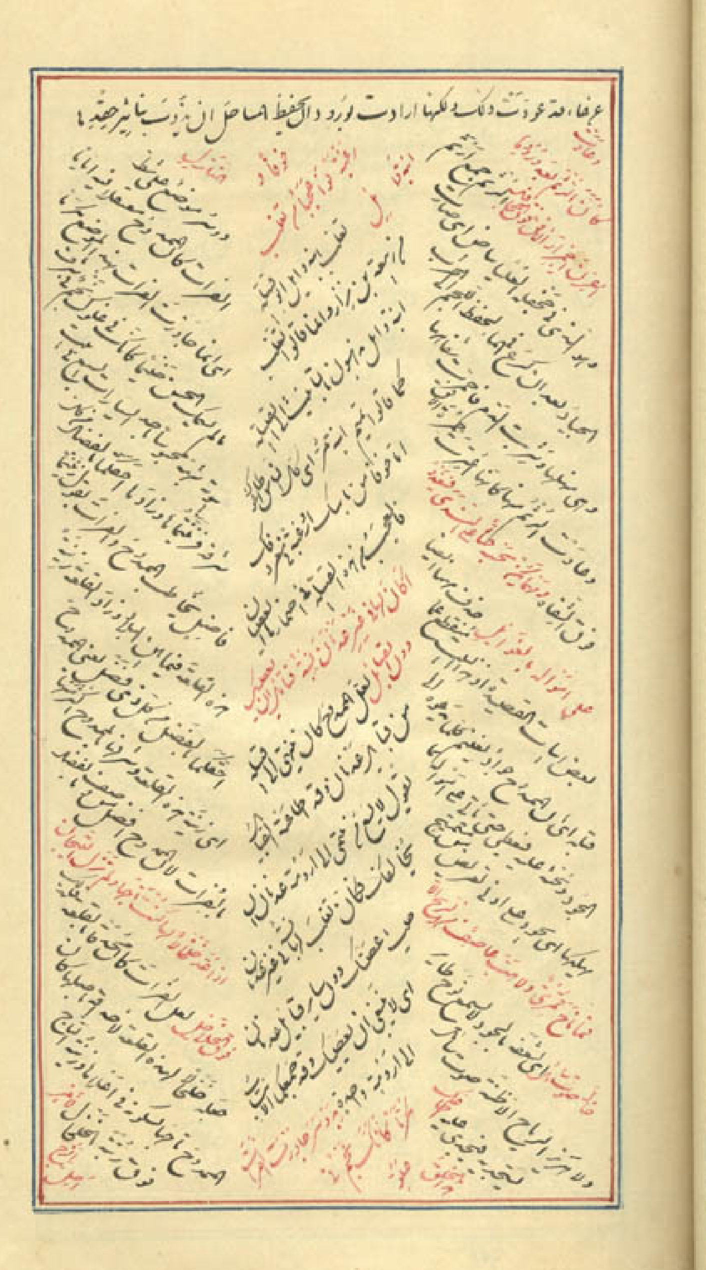


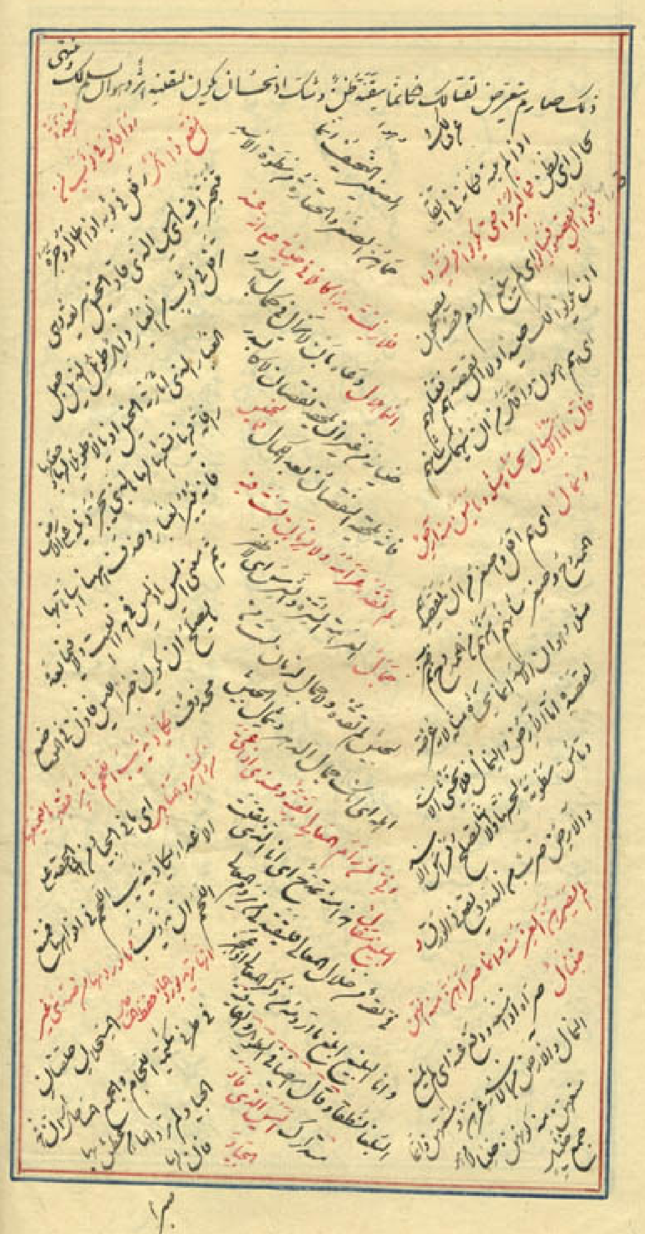


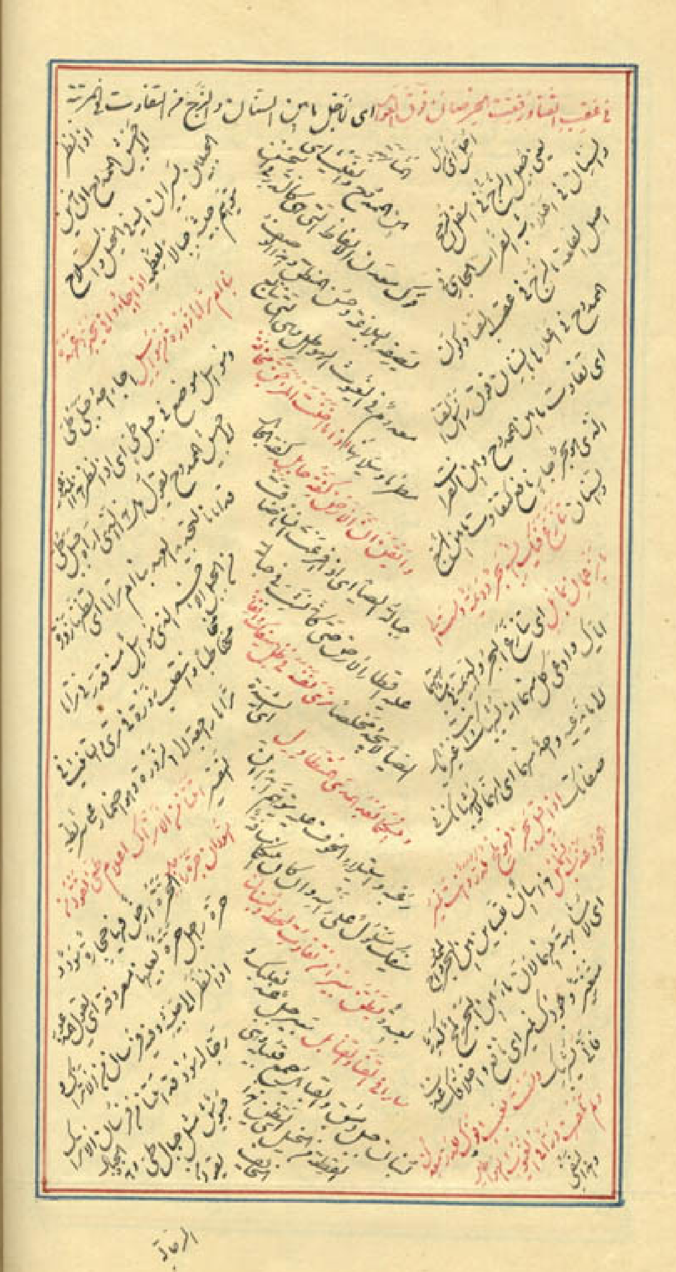


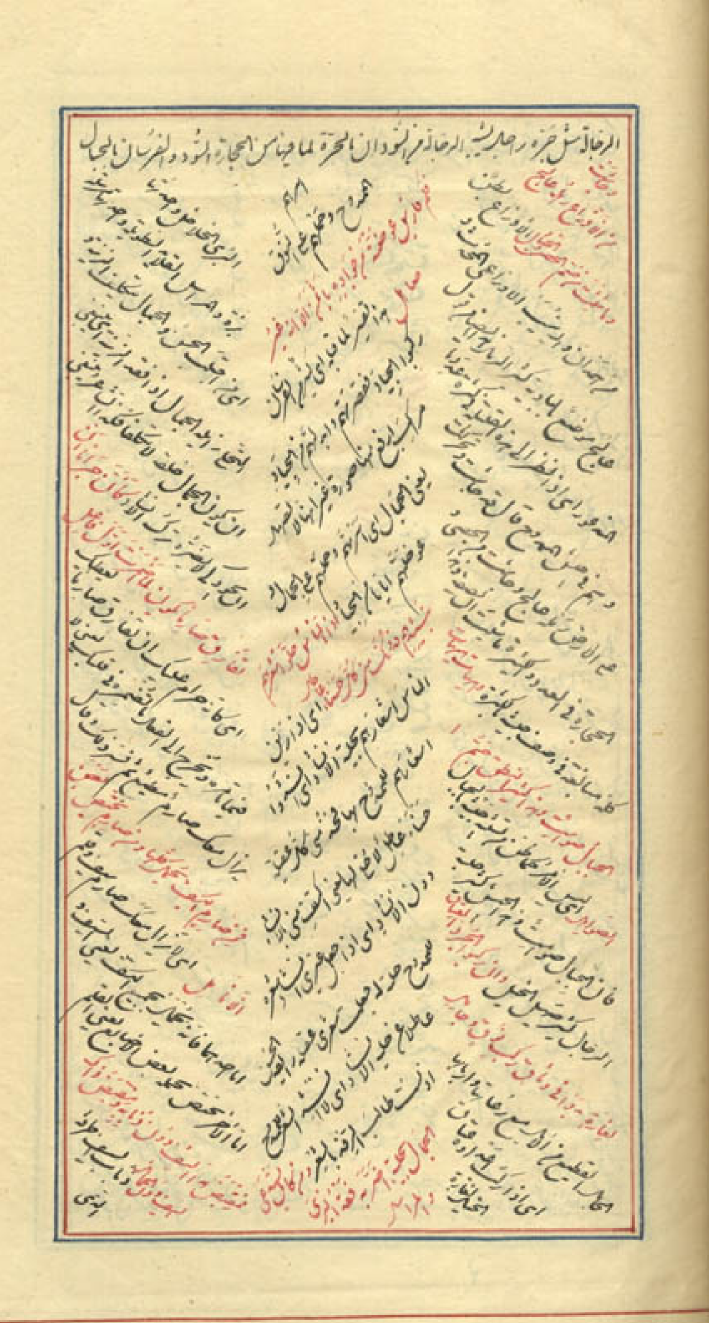


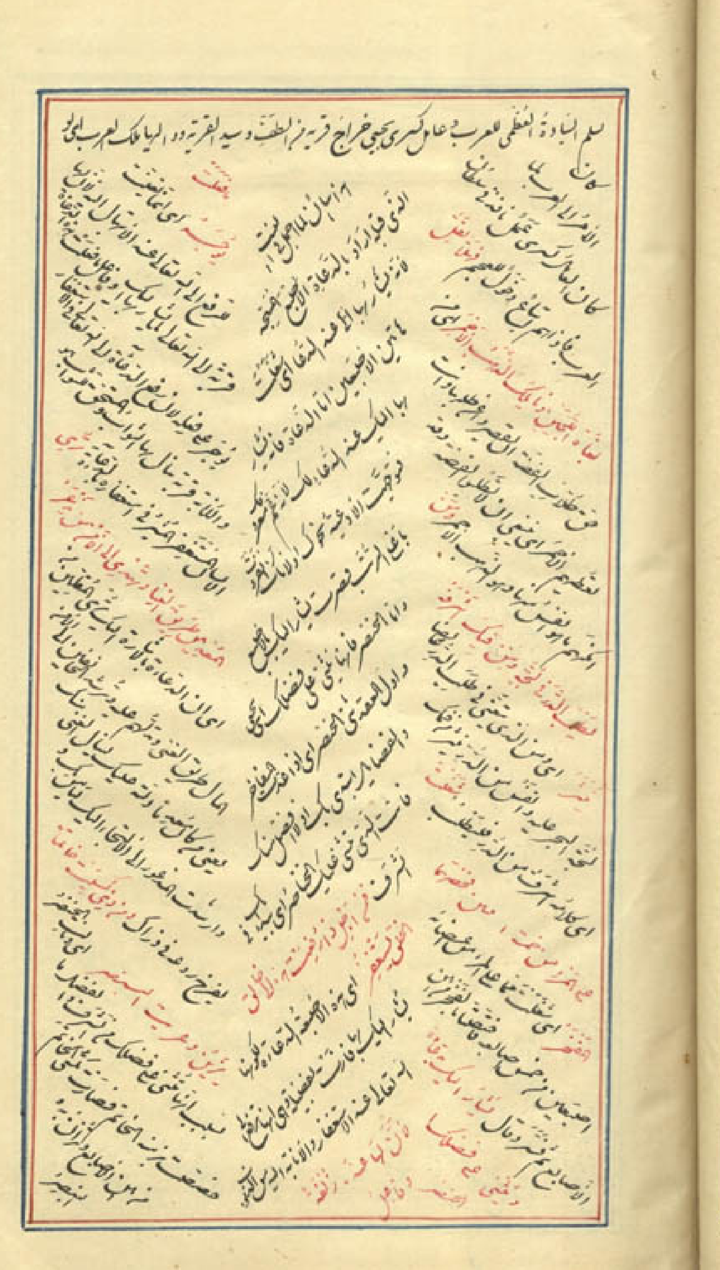


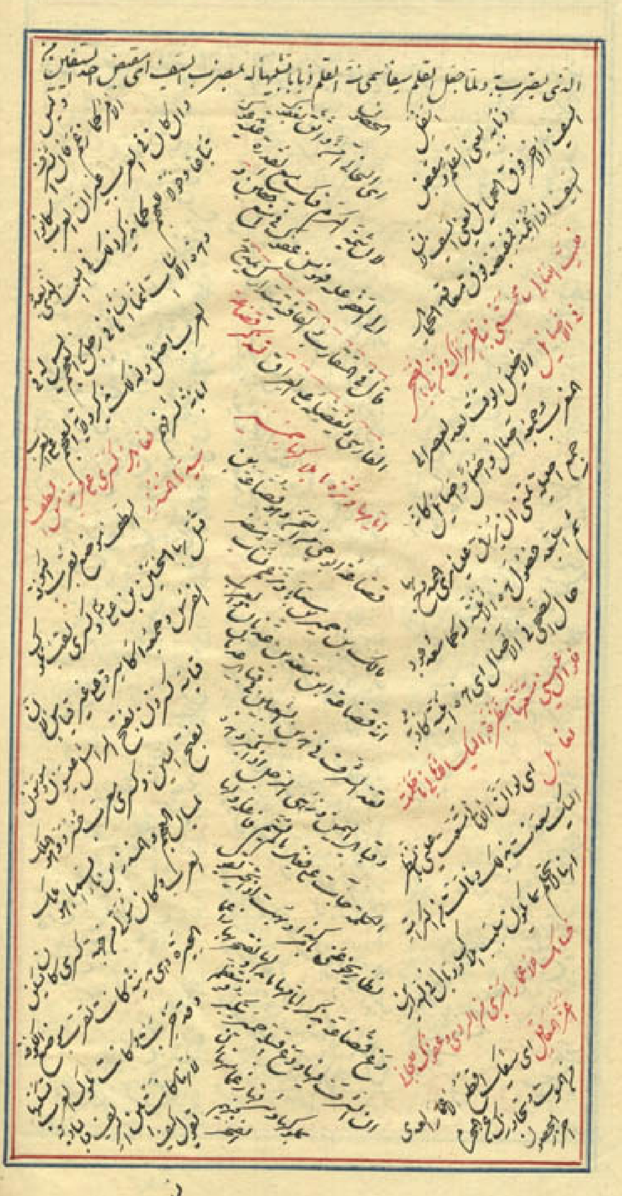


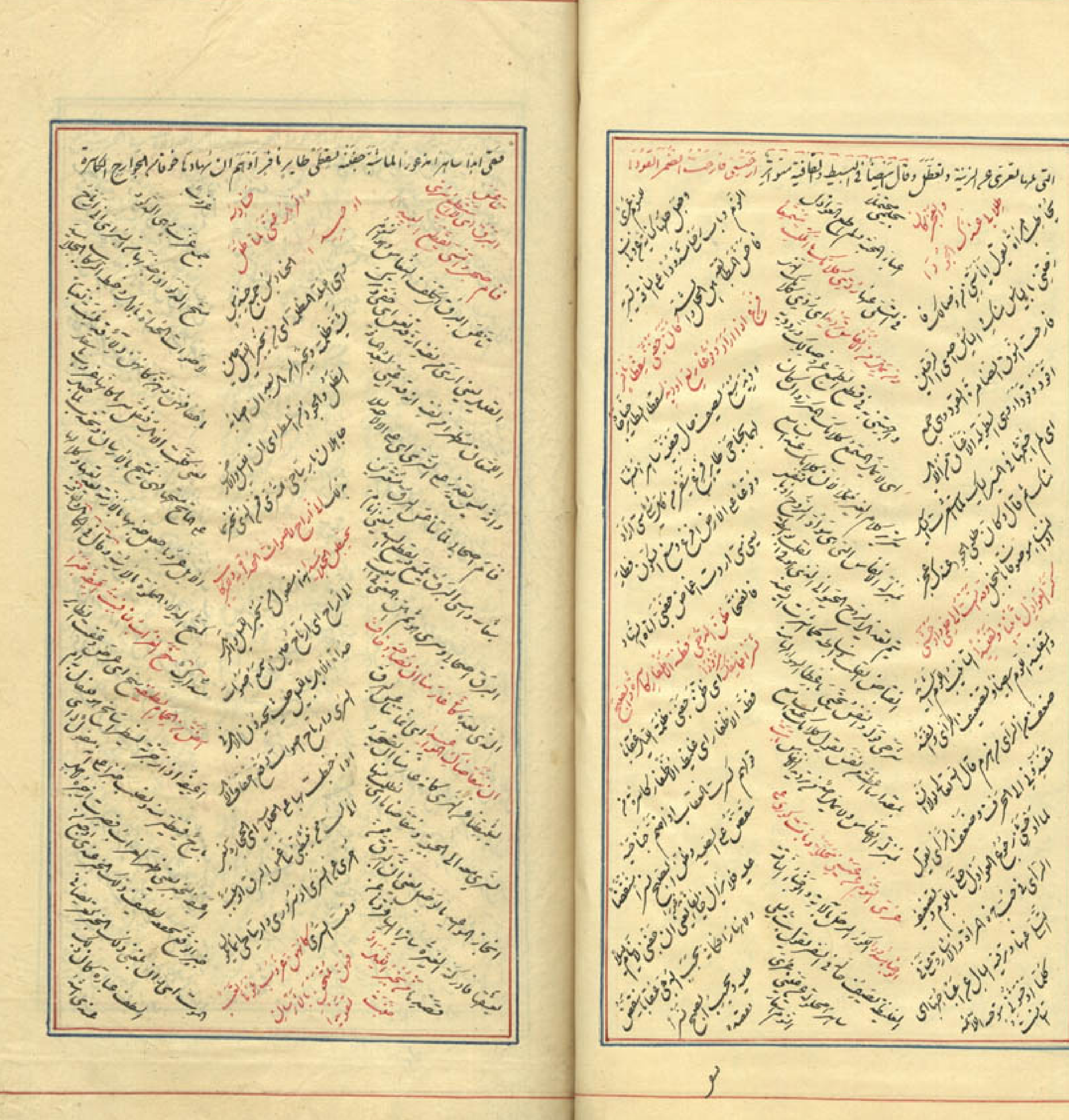


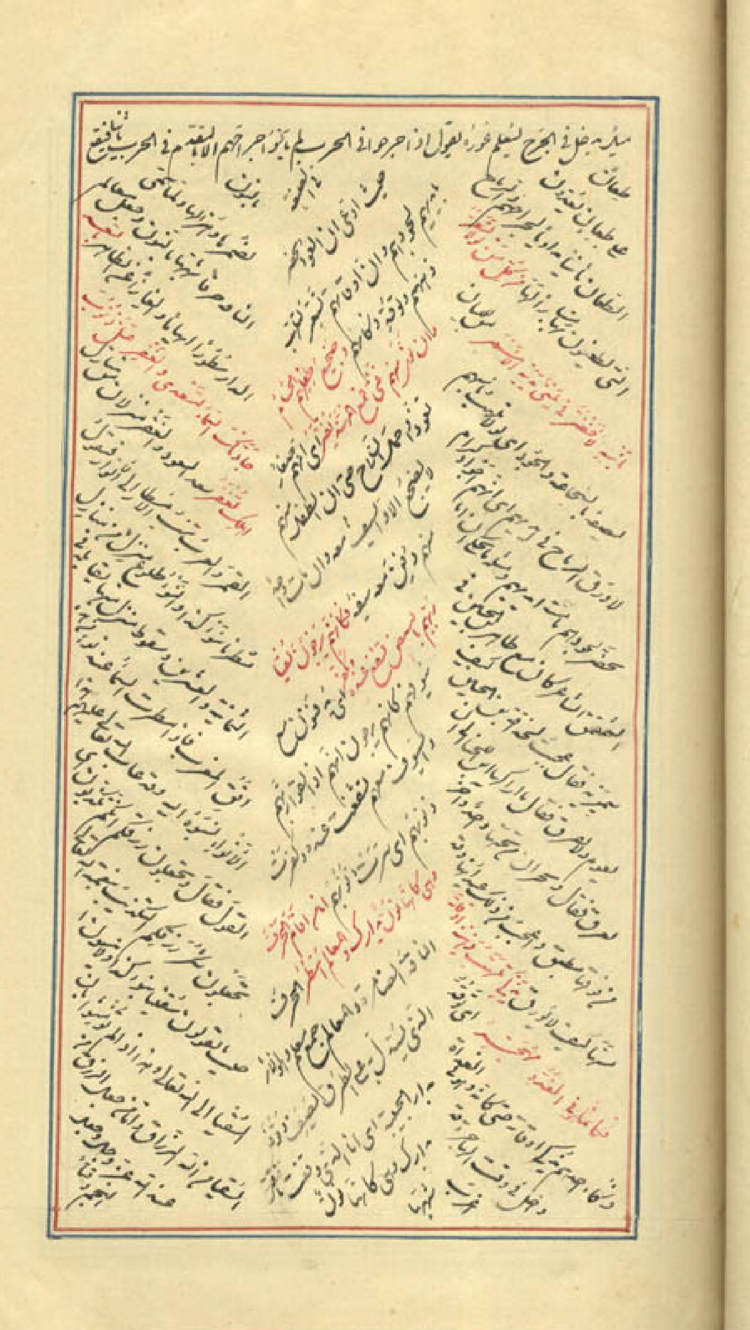


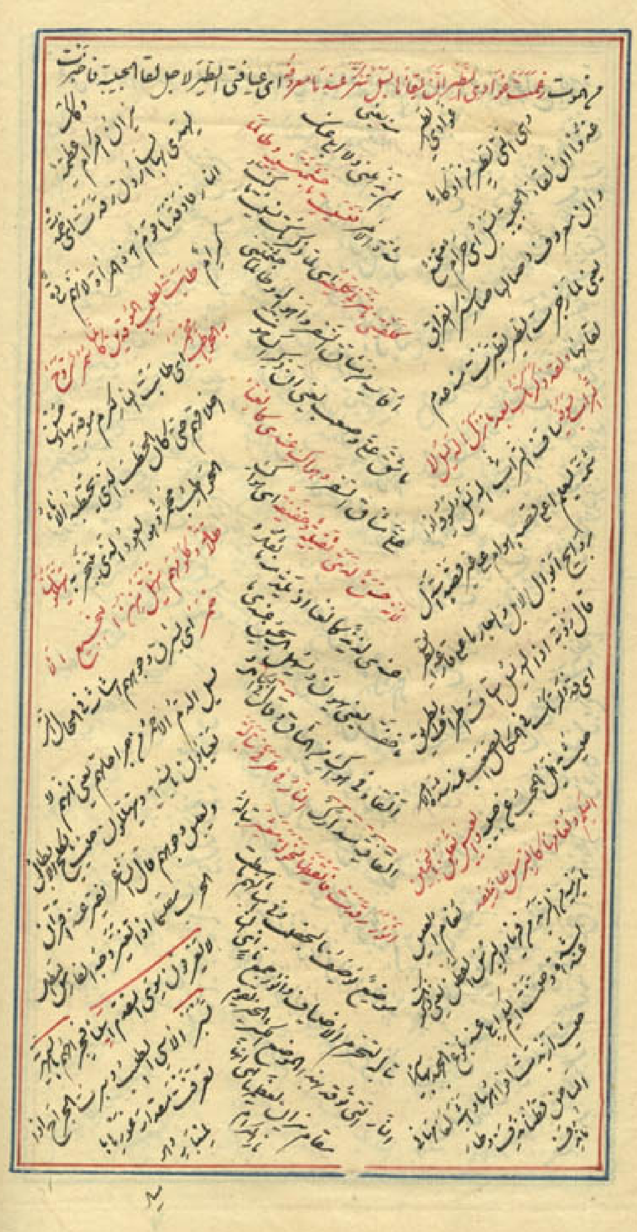




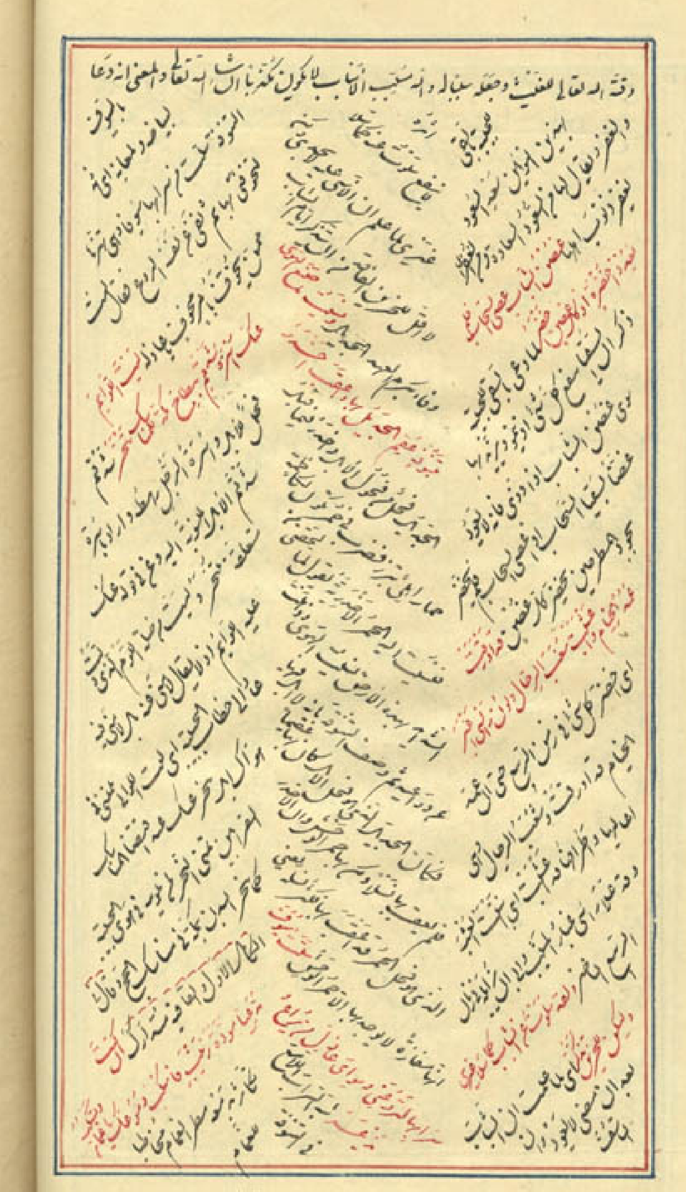




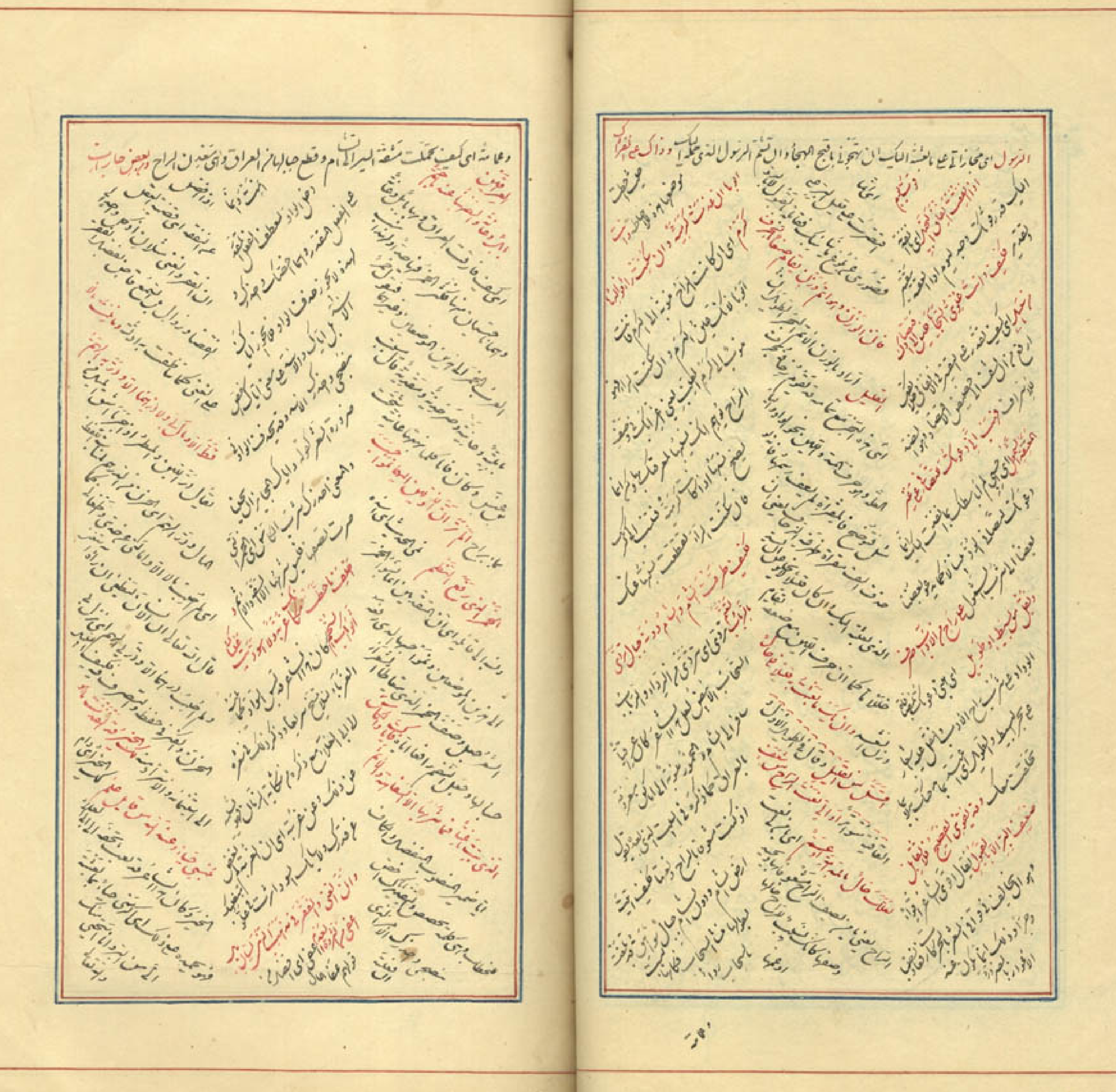


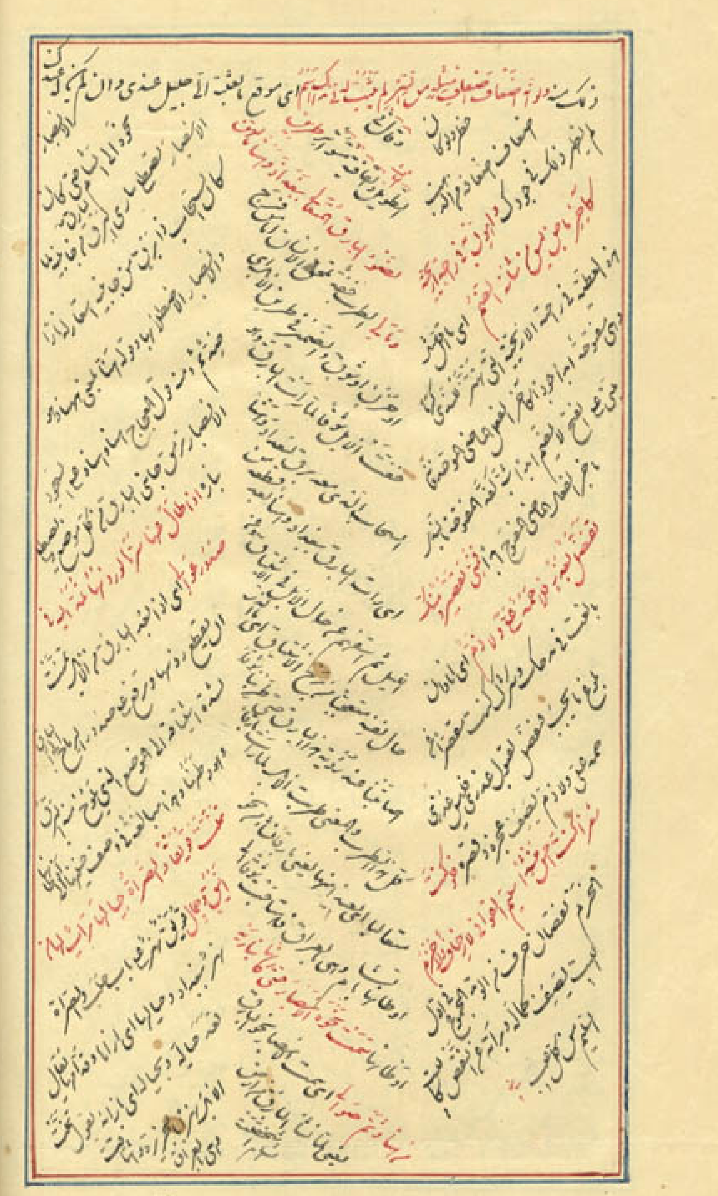


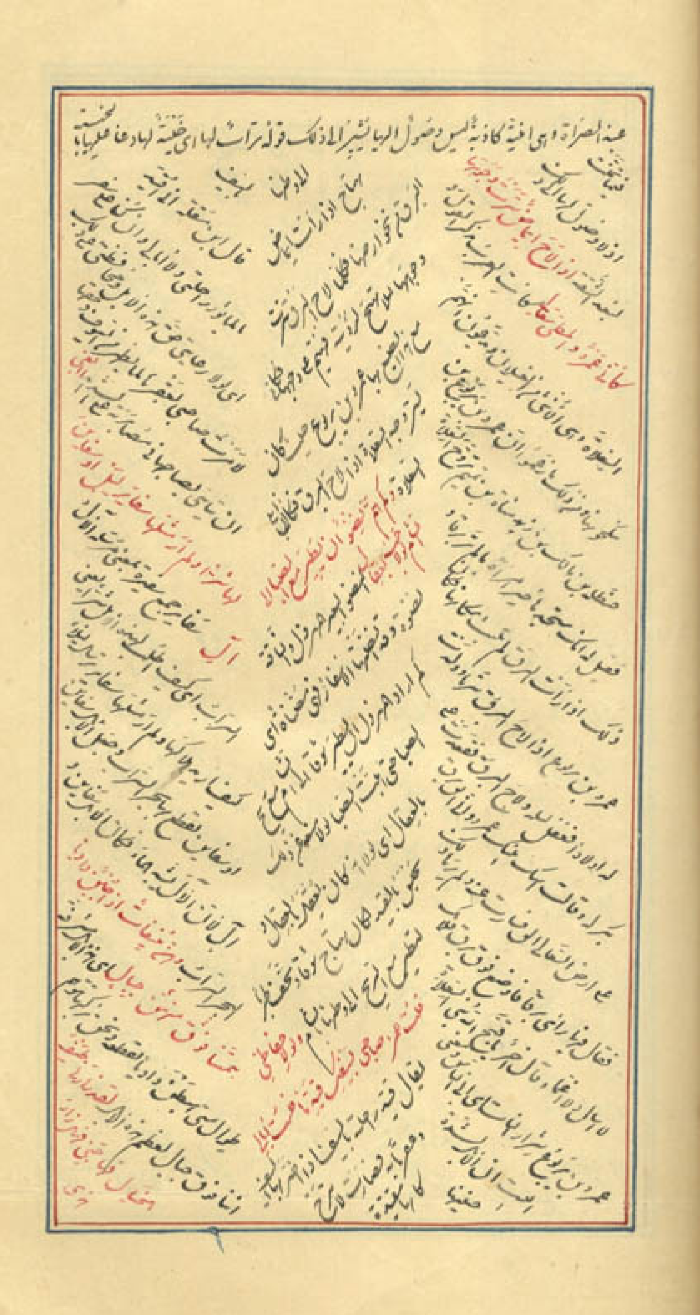


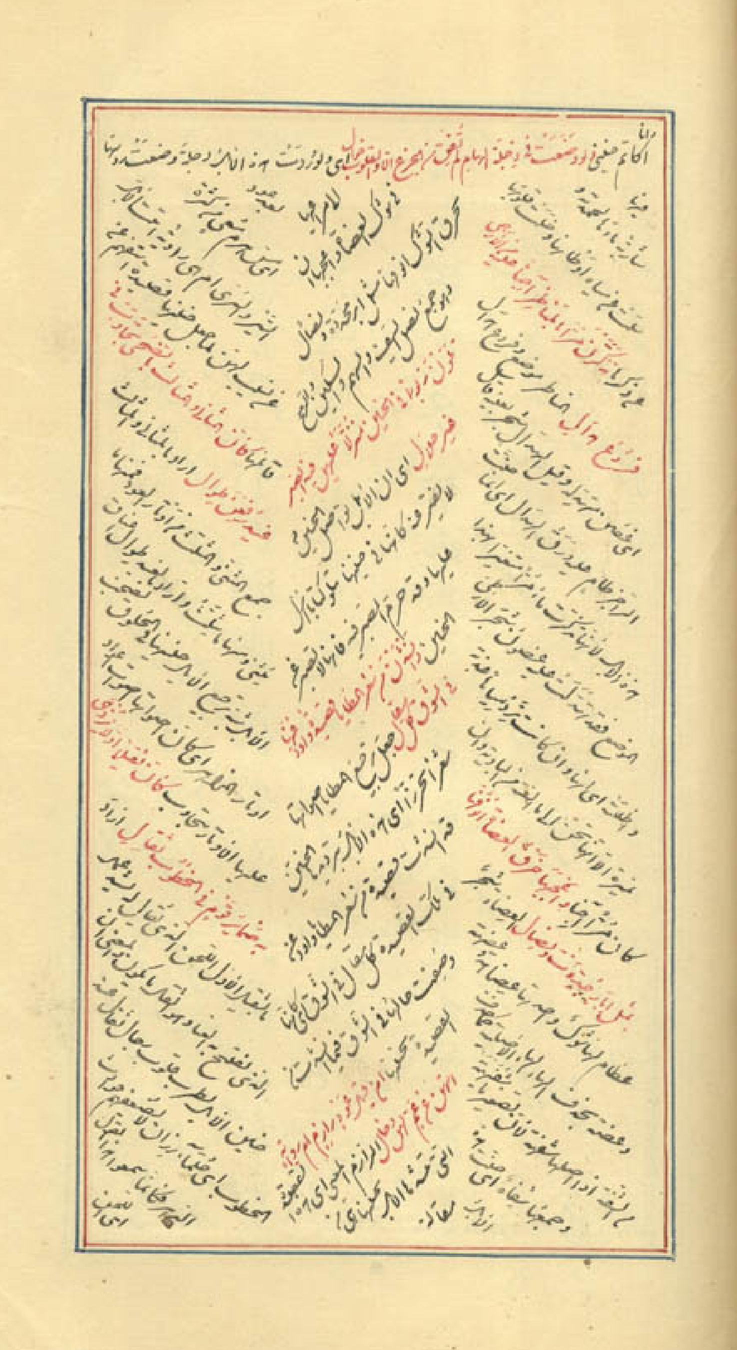


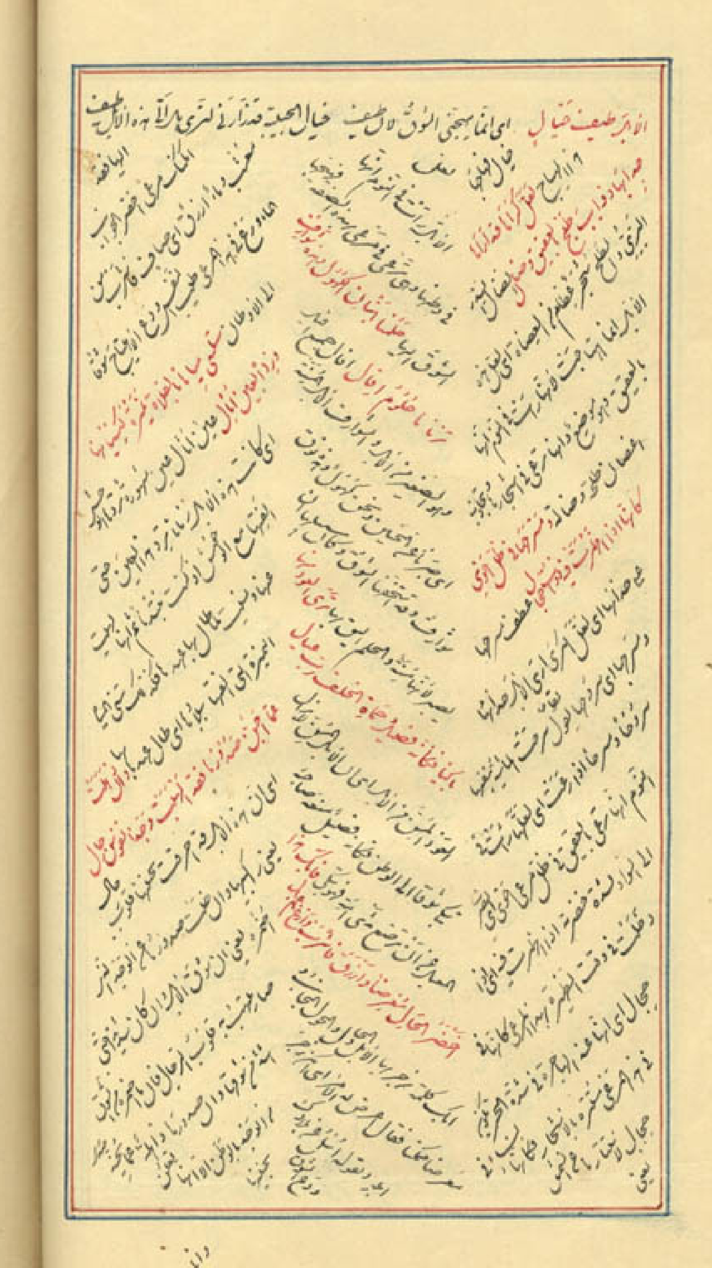


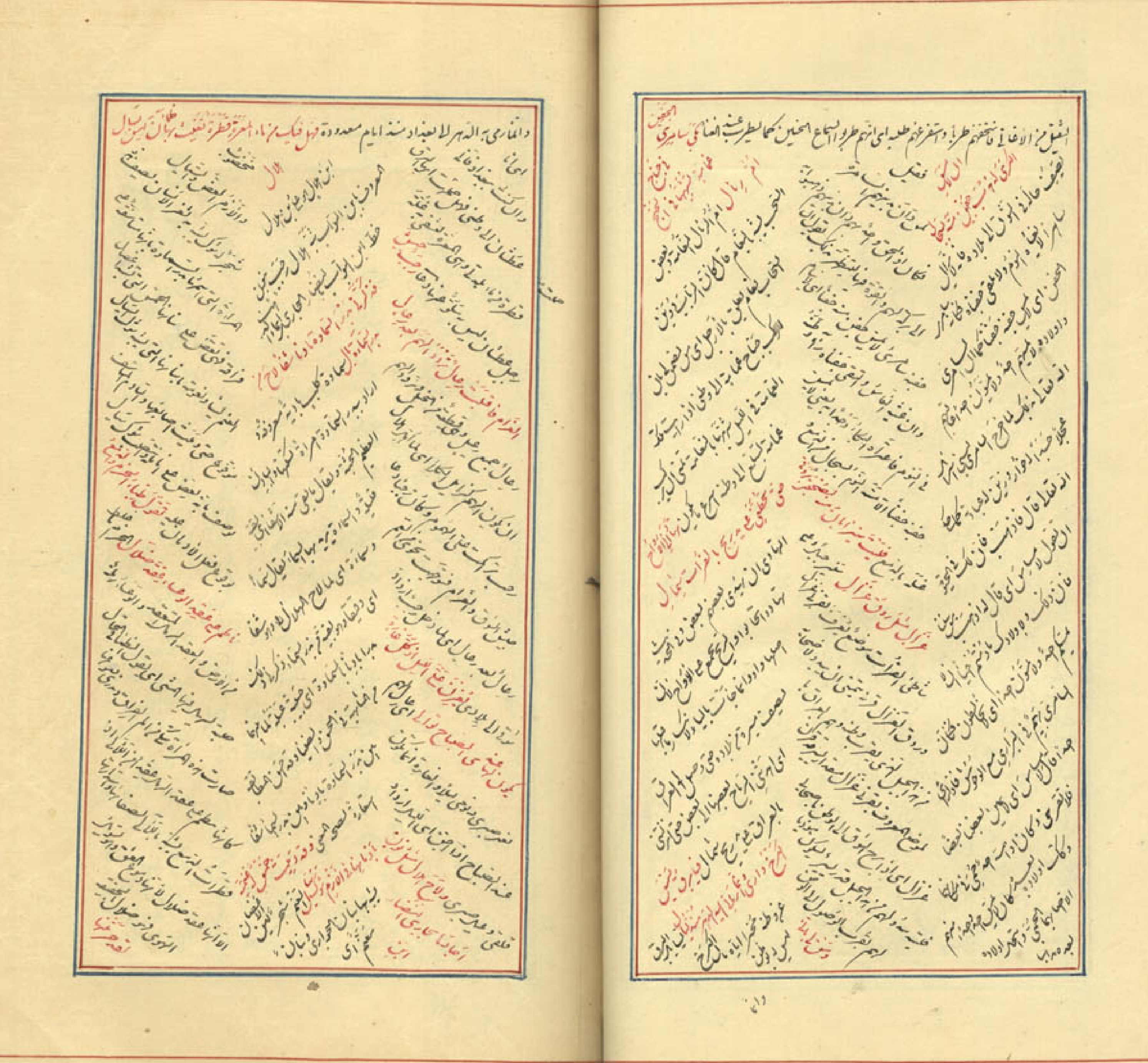


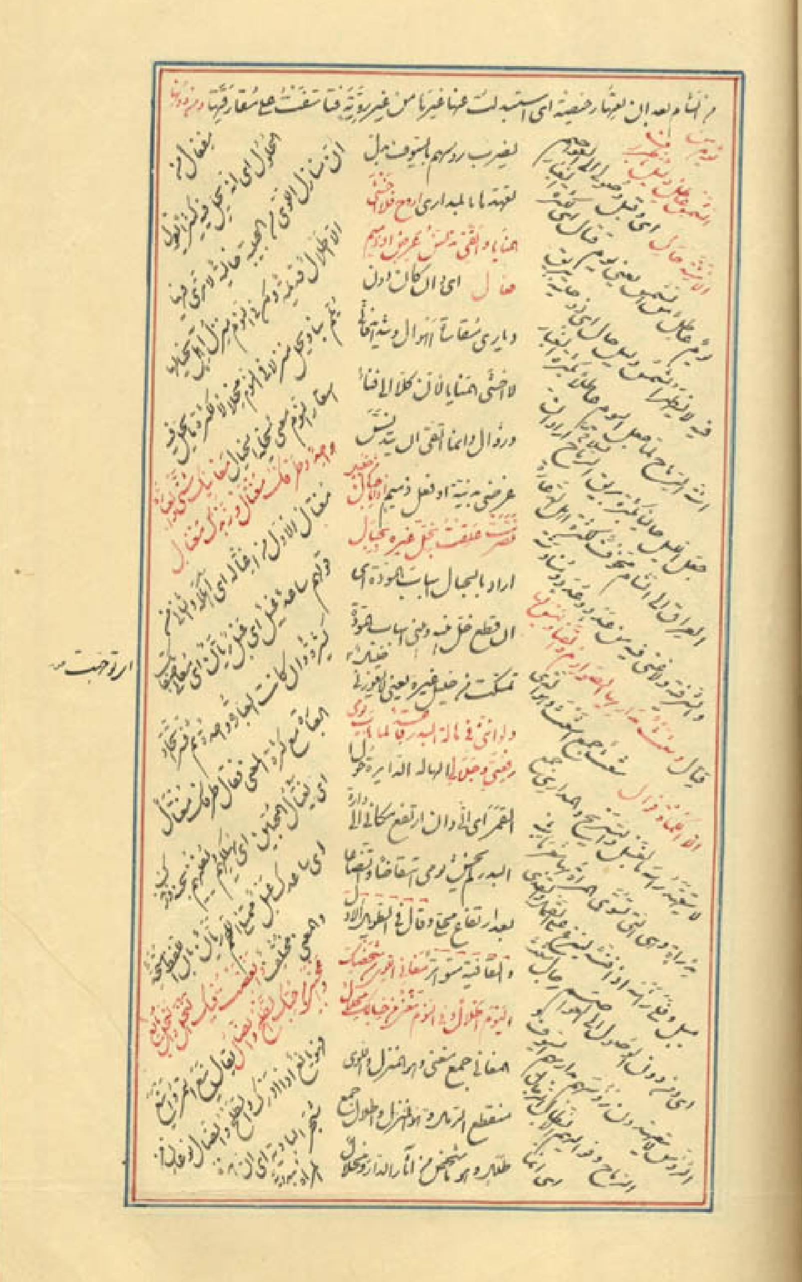


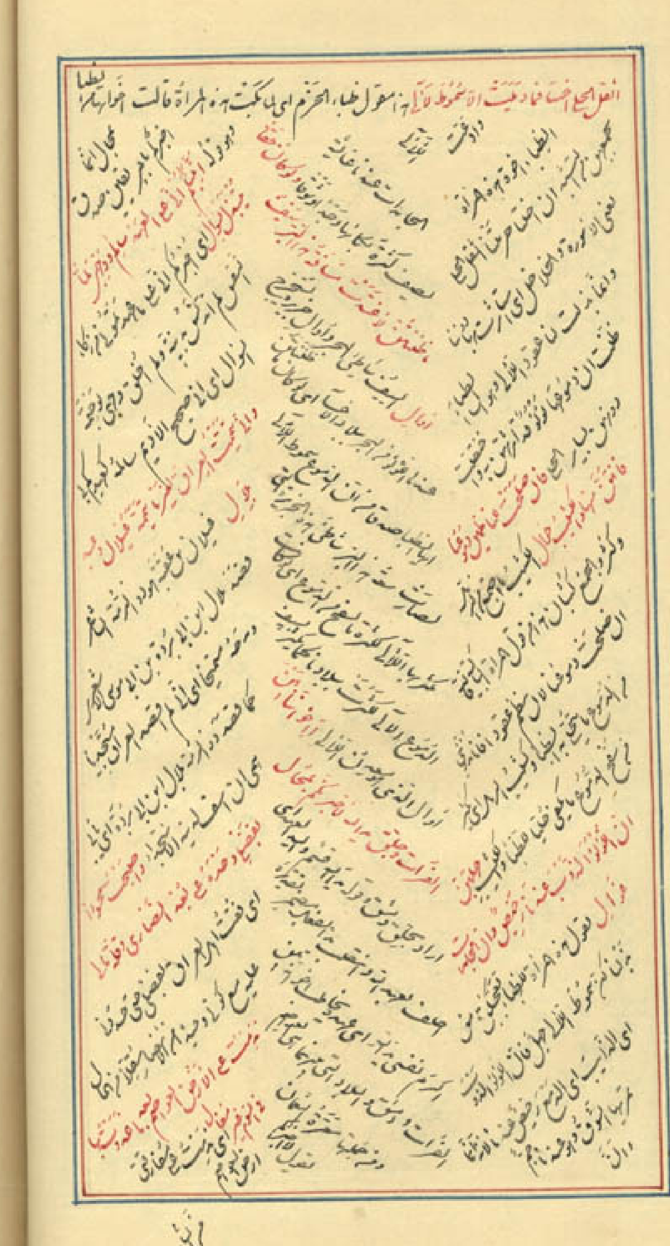


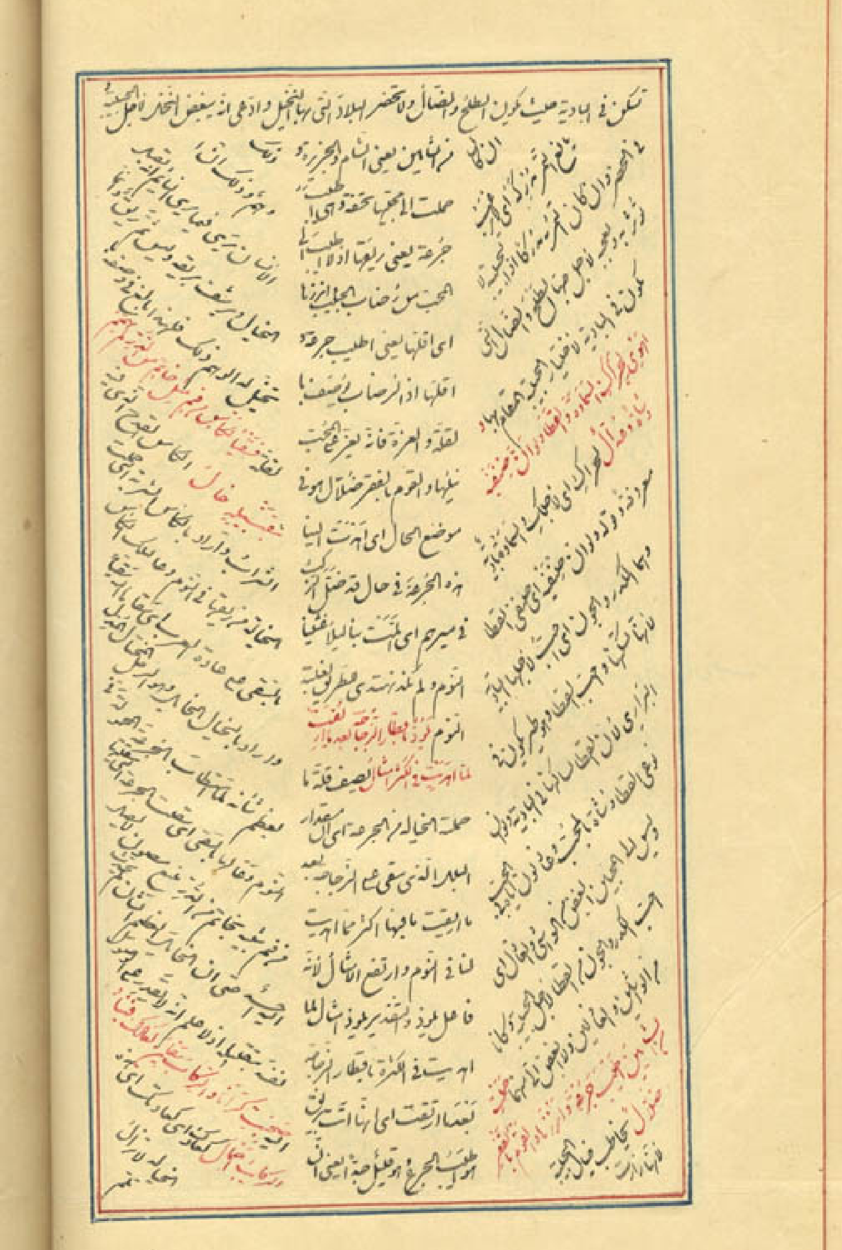




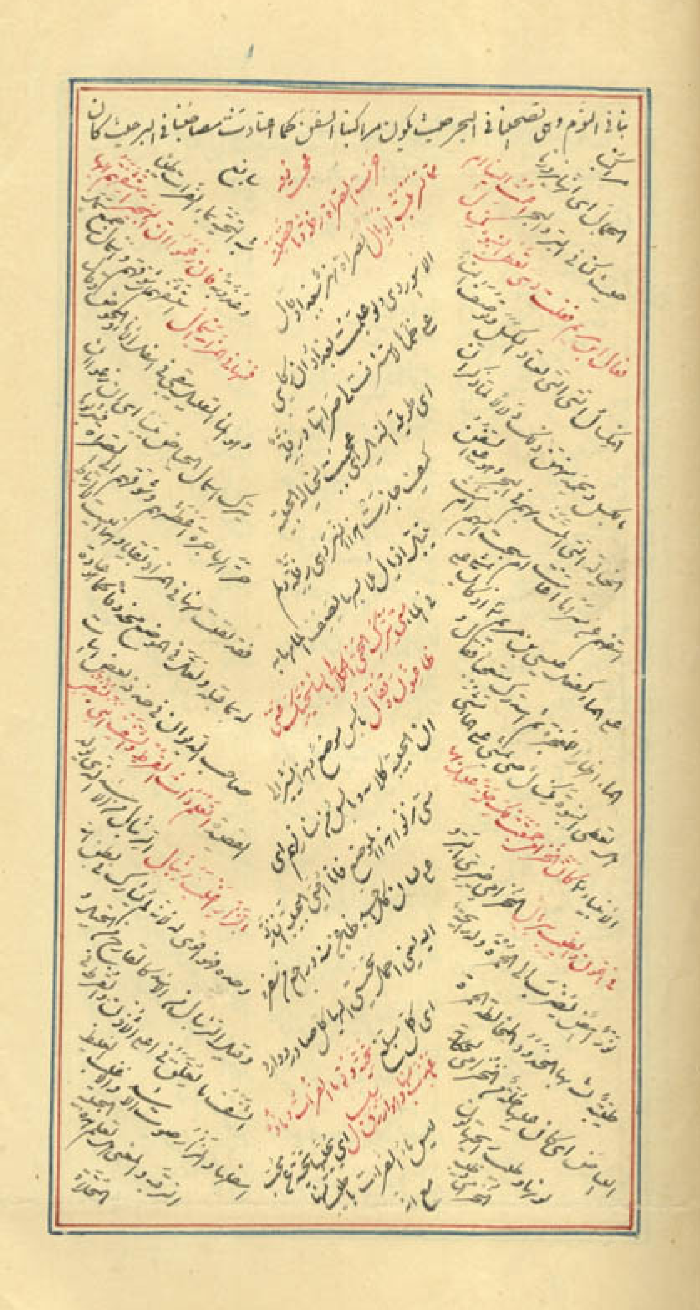




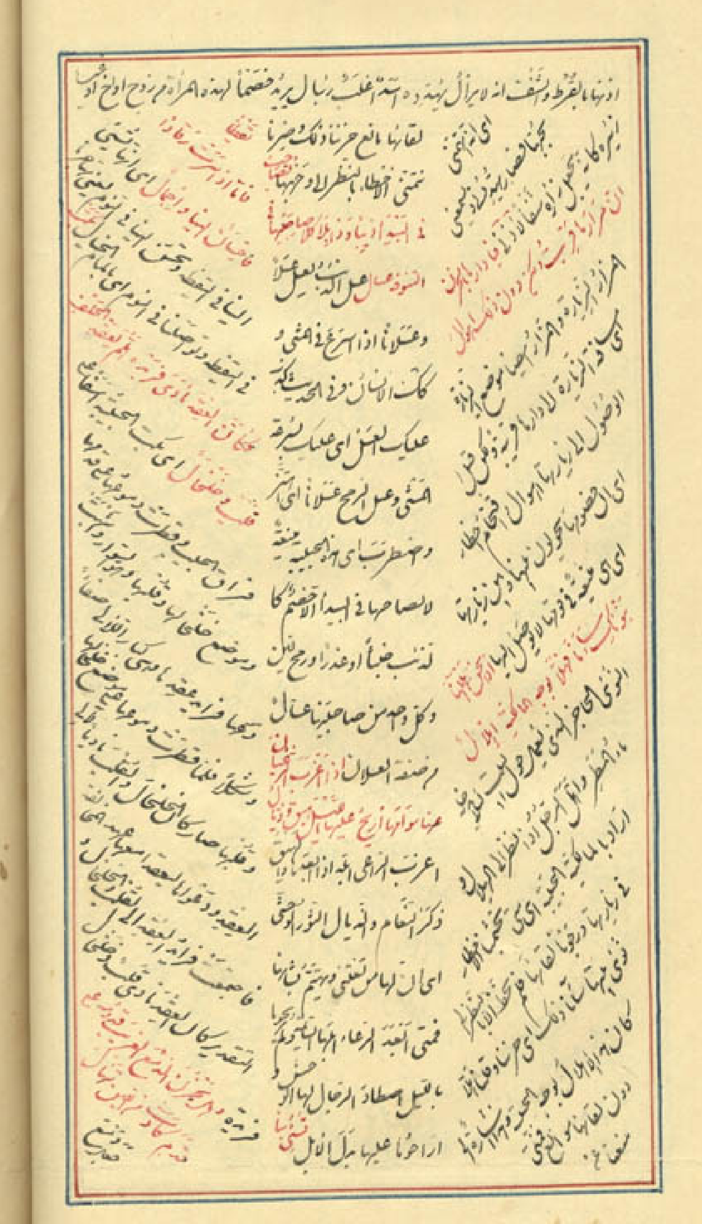


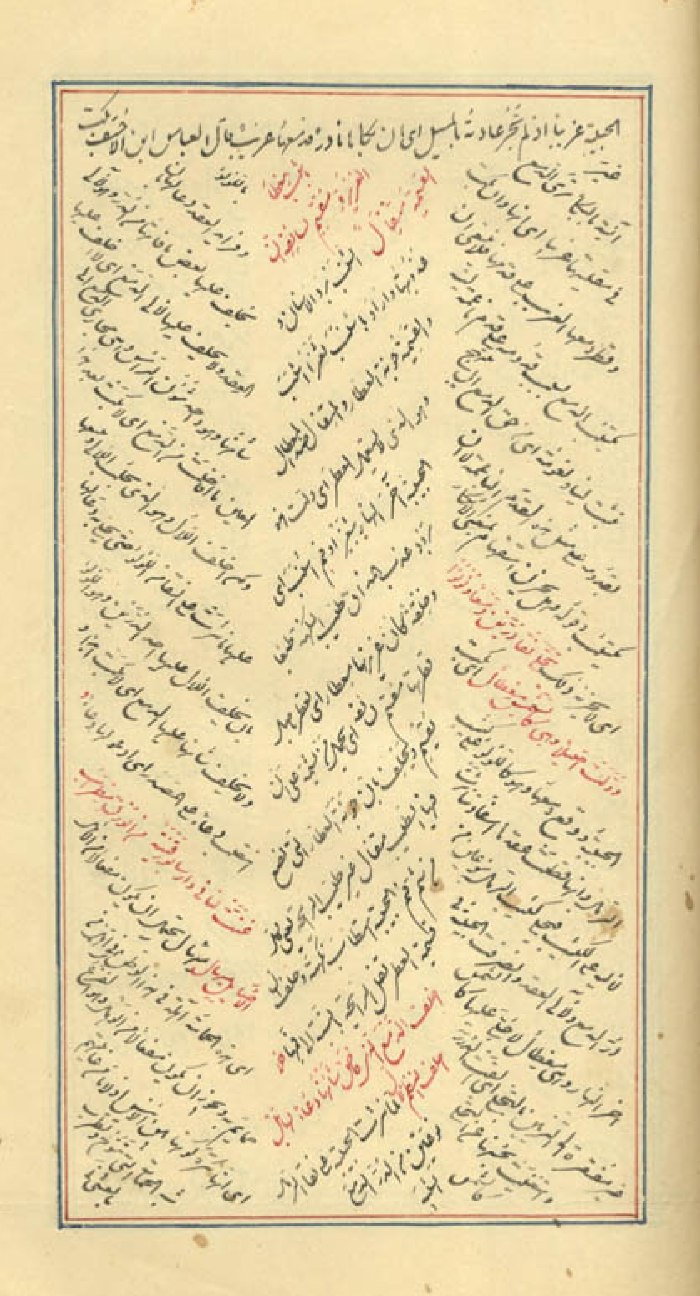


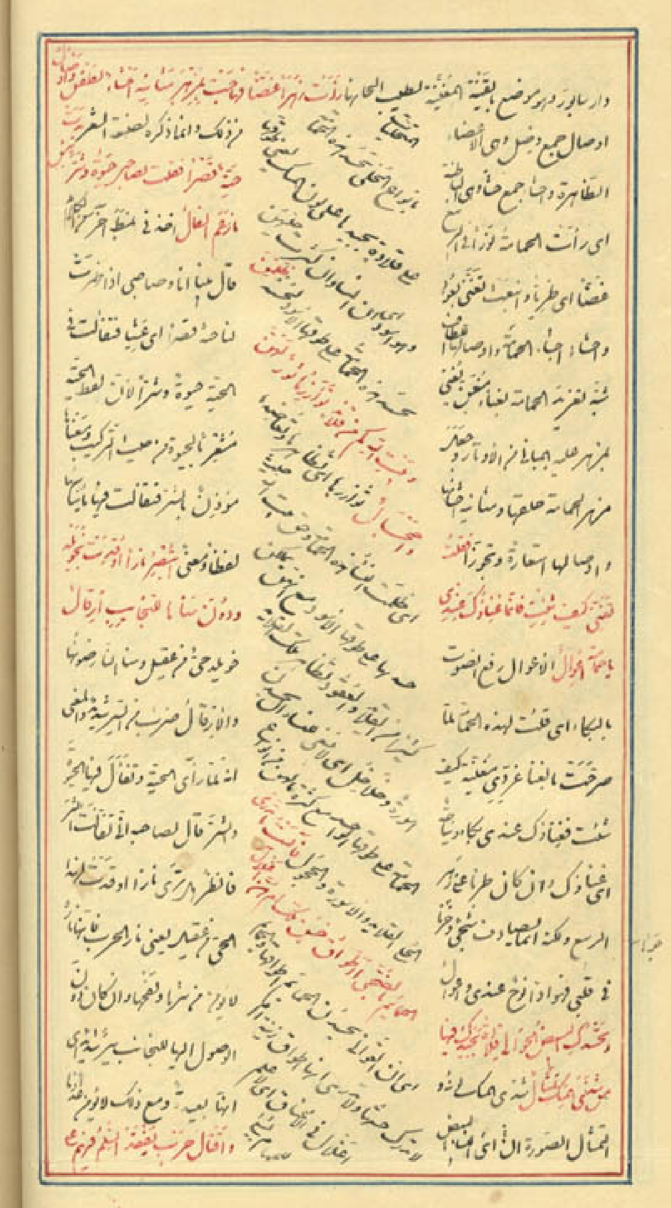
تسكن في البادية حيث تكون المطالع والمضال وتحضر البلاد التي بها النخيل واذا هي انه يسقط النحار لاهل

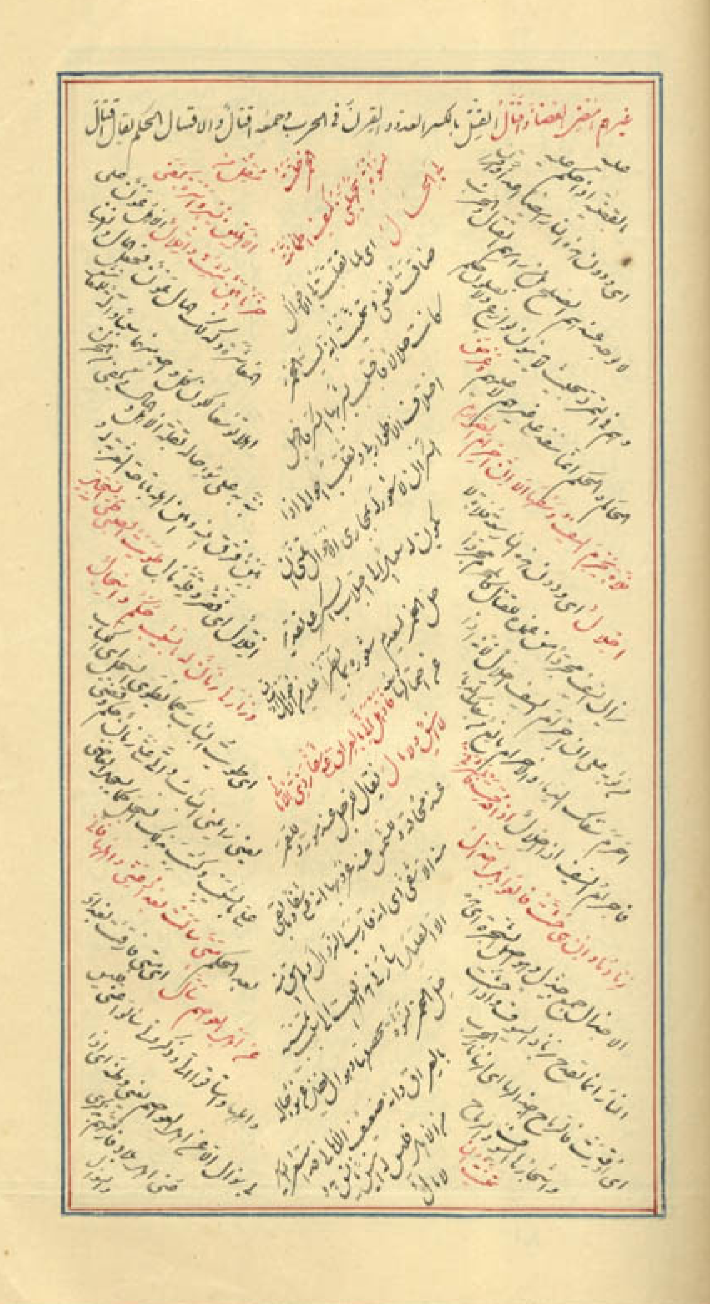


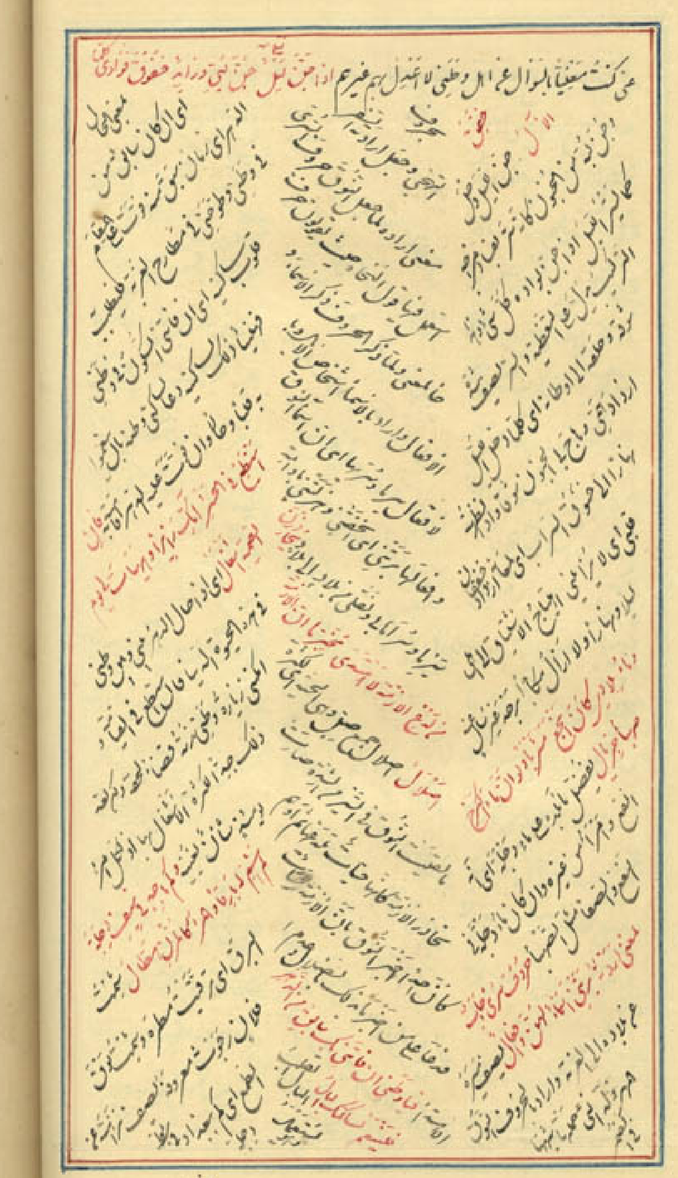
بانه في النوم وهي تصحبانه في الهجر حيث يكون مركبا السفن كما اعتادت مصاحبته في الهجر حيث كان



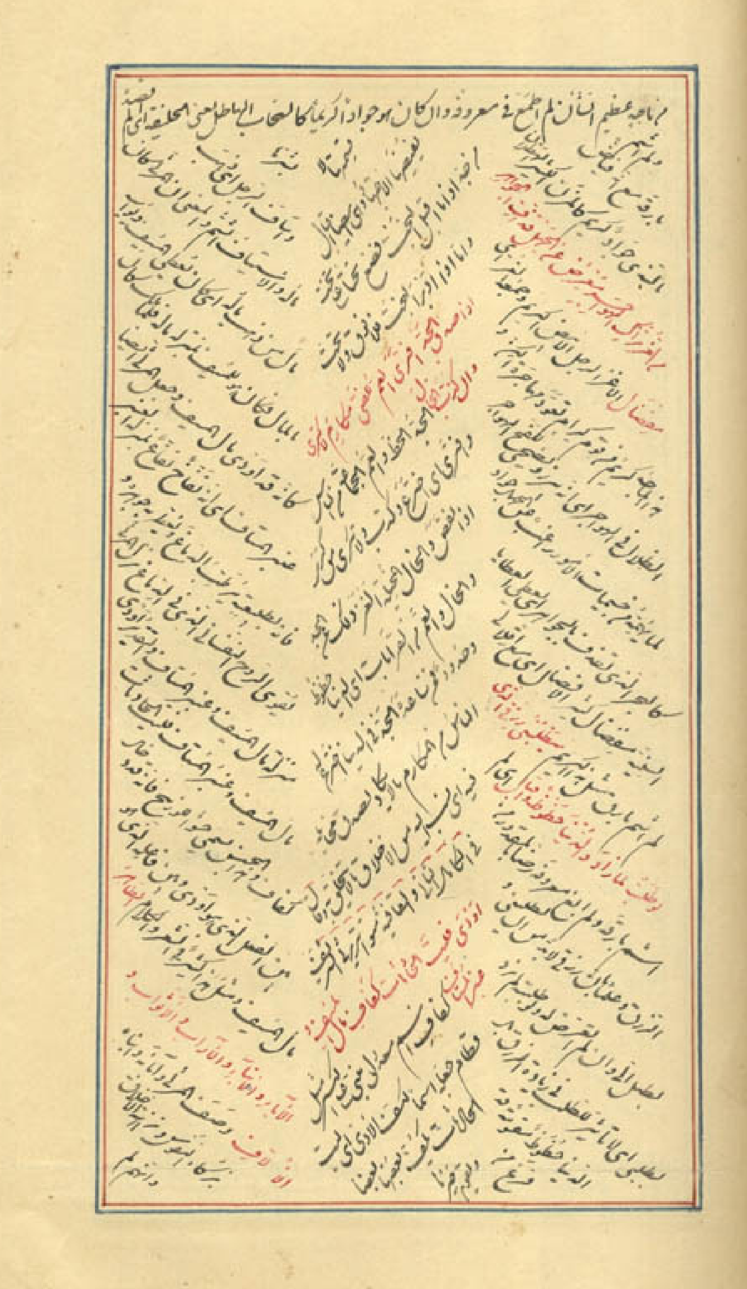




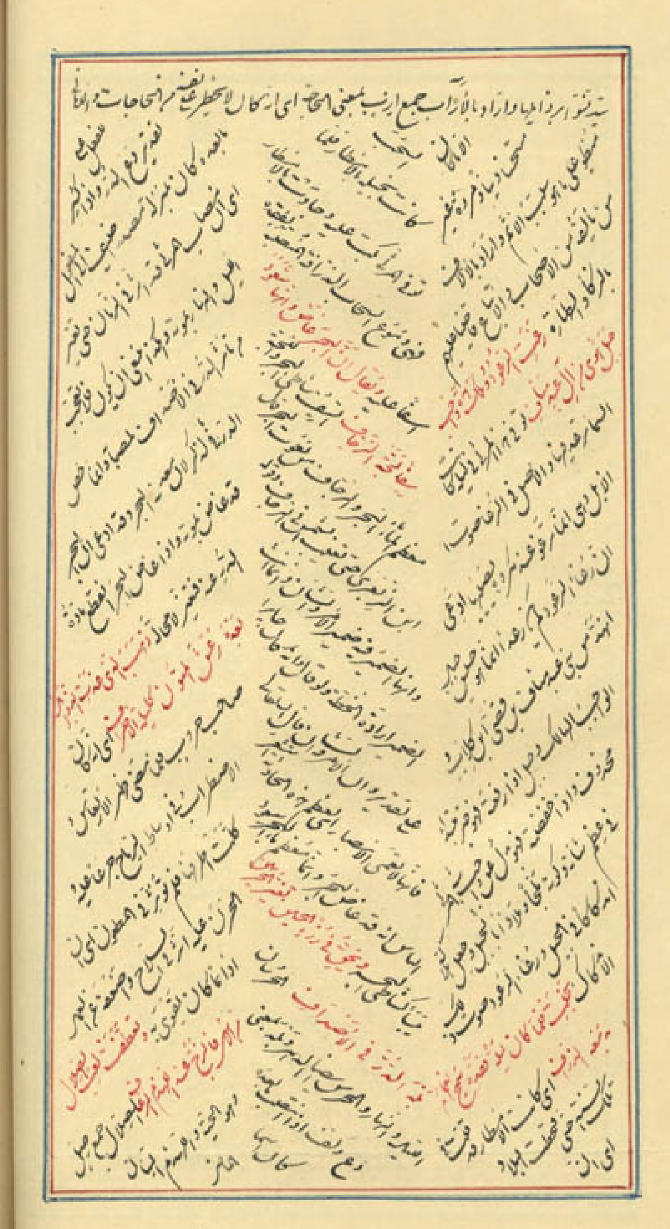


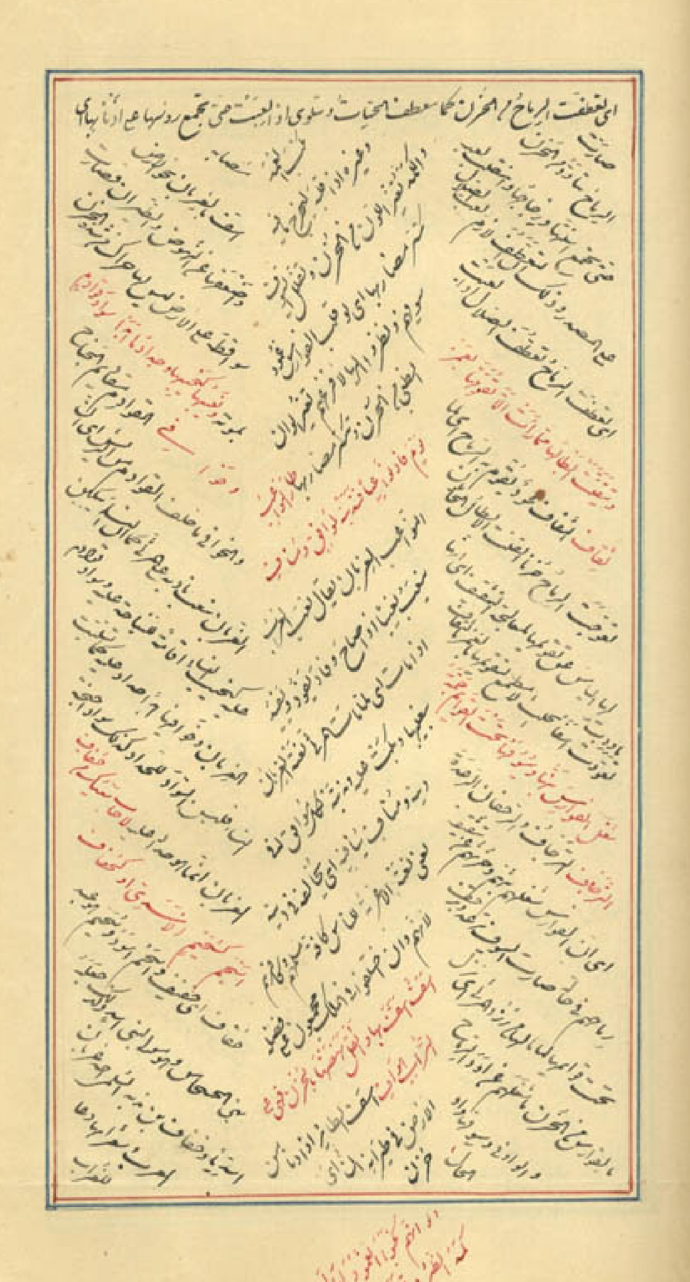


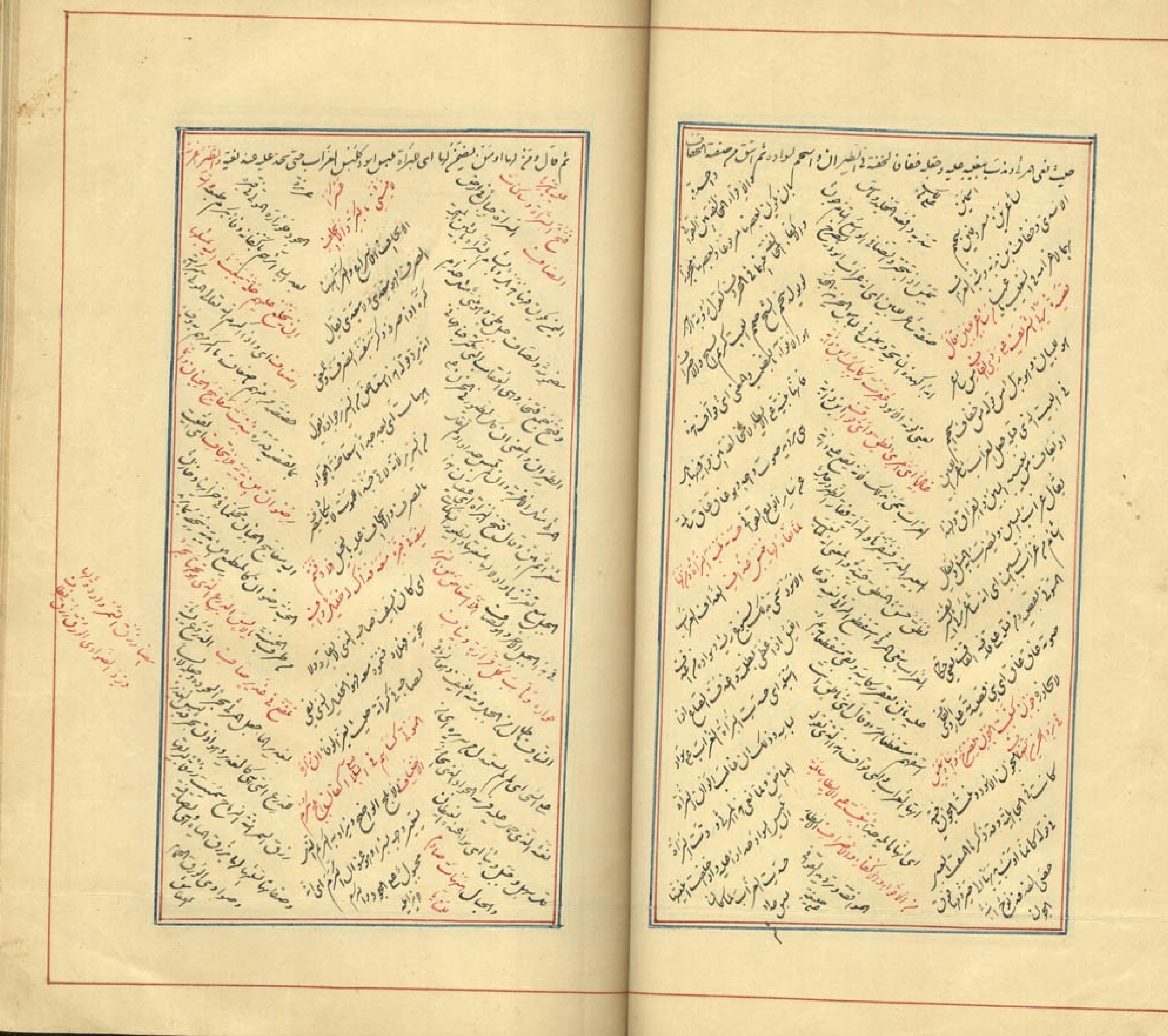
حتى كنت متعلقا بالسؤال عن اهل وطني لا تحصل بهم خبرهم اذا من تيل حسن بيني ورانه فخوق فوادي

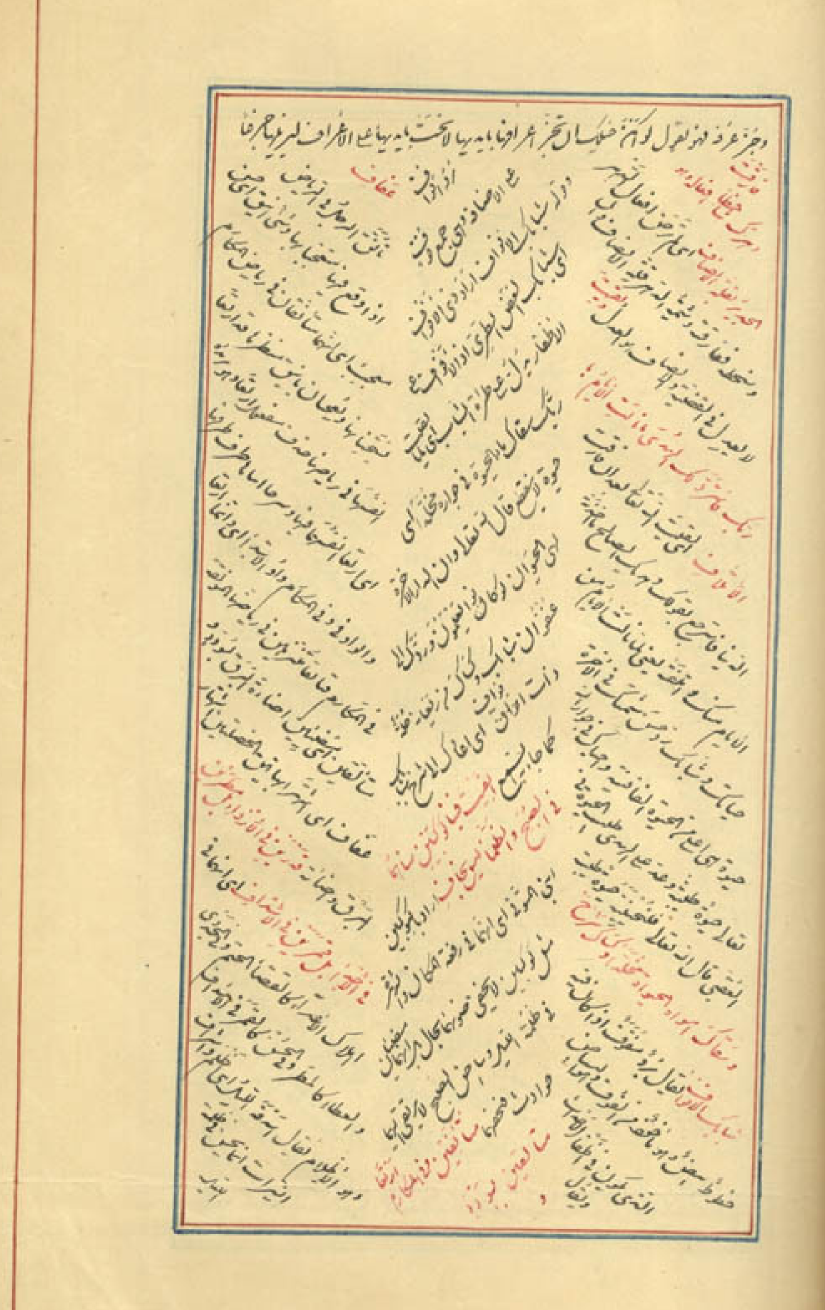


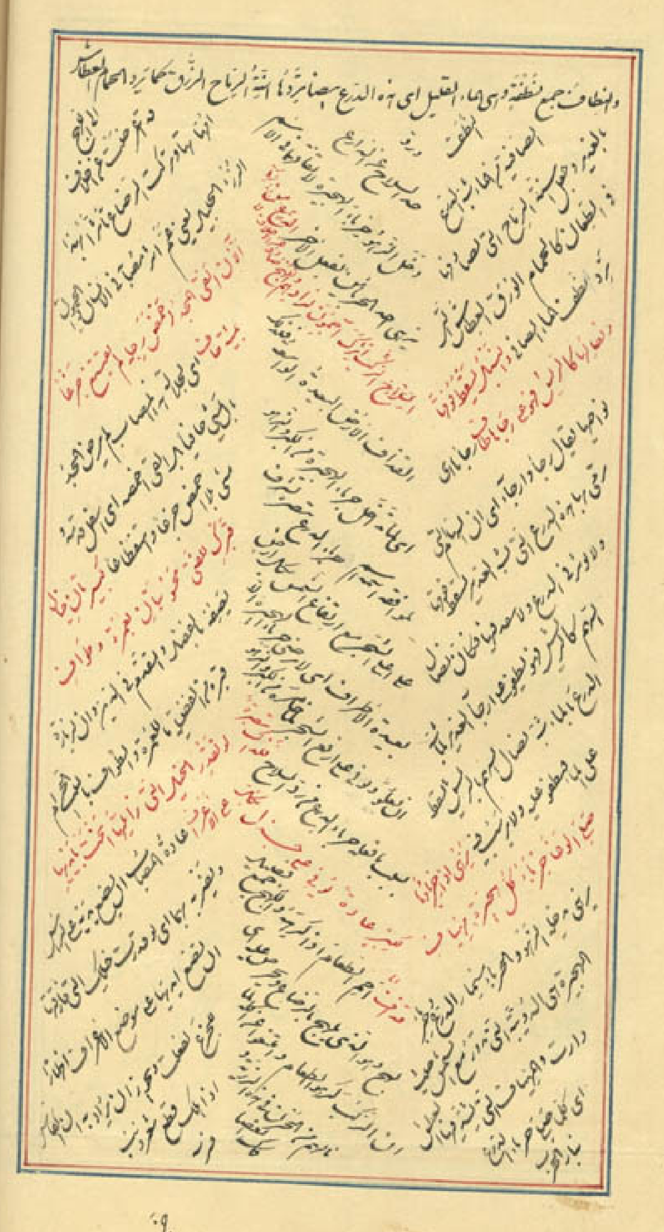
وبناجيه عظم انسان لم اطمع في معروفه وان كان هو جوادا كريما كالسحاب الباطل اعني المخلفة



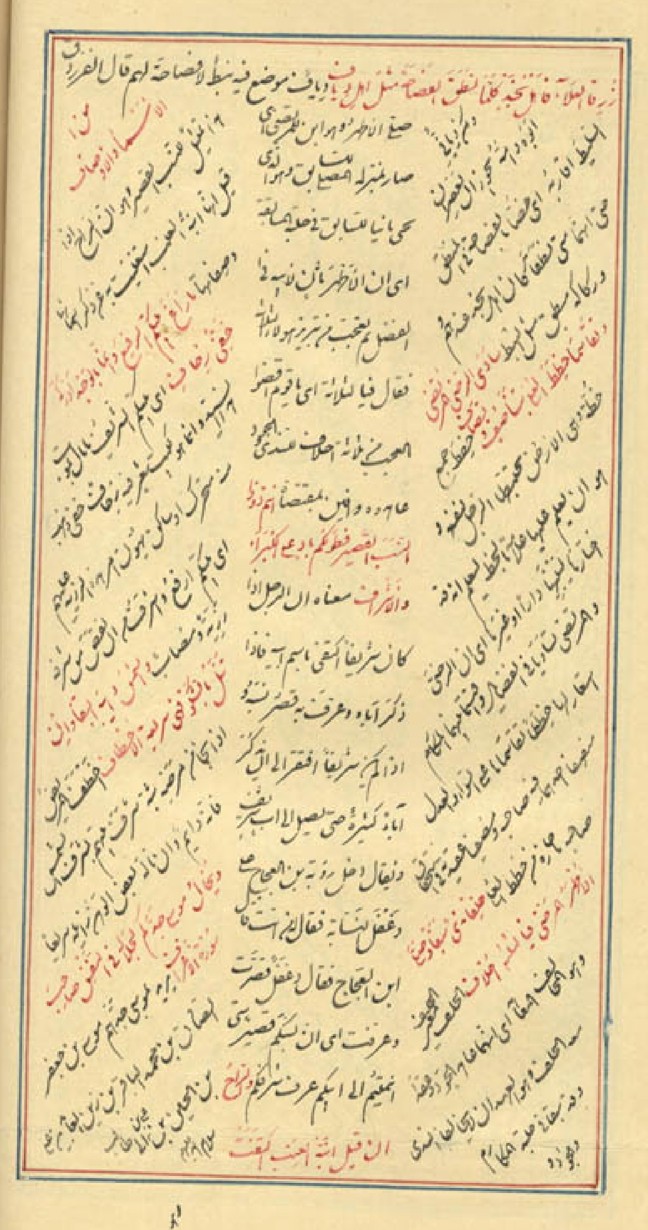


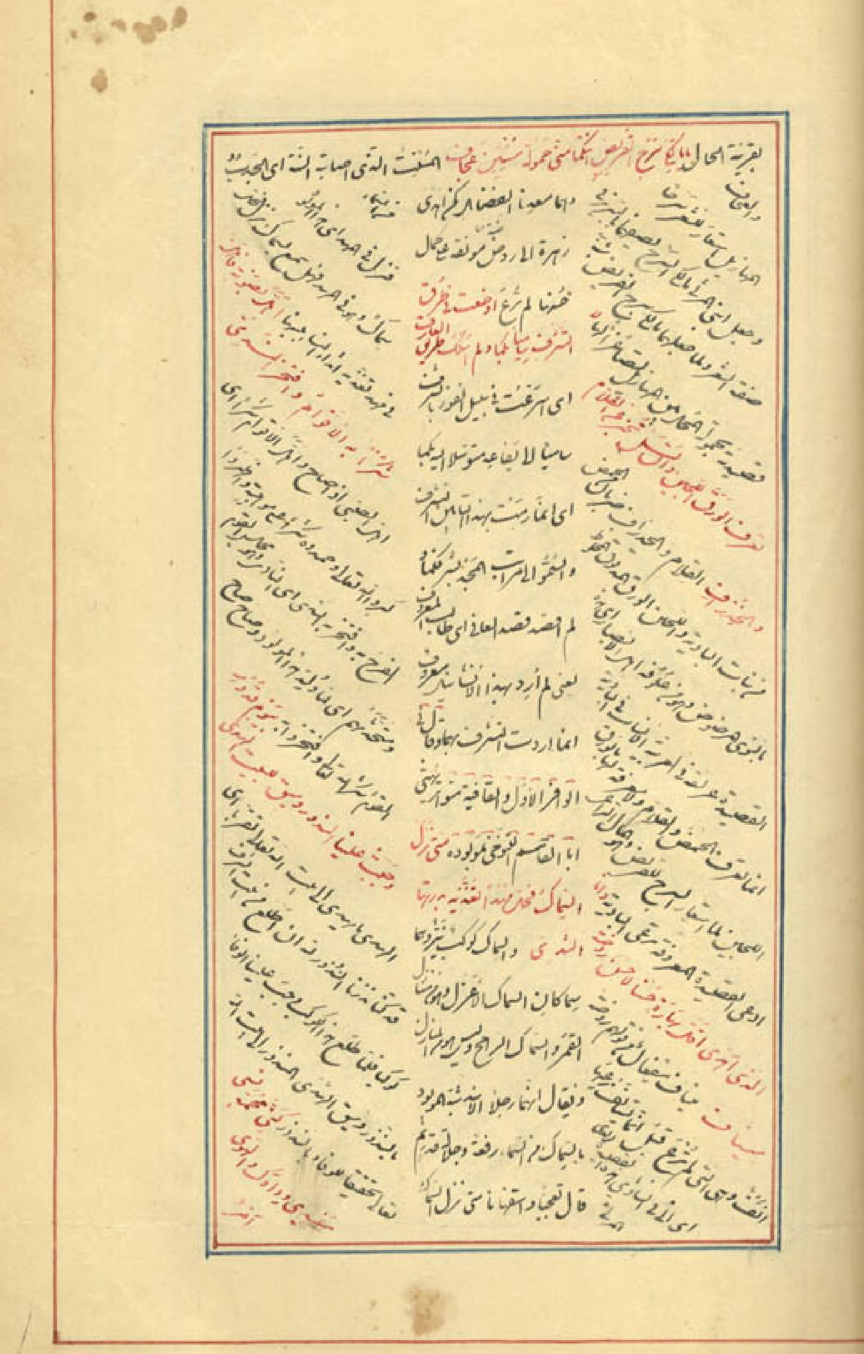


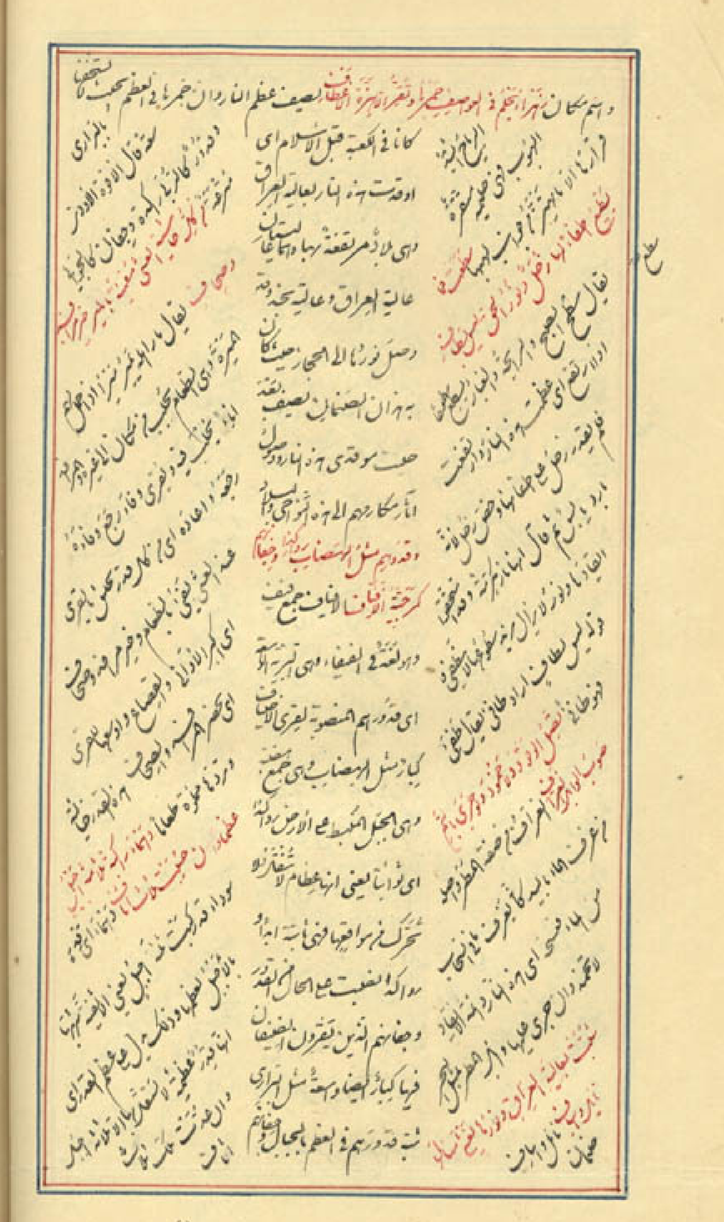


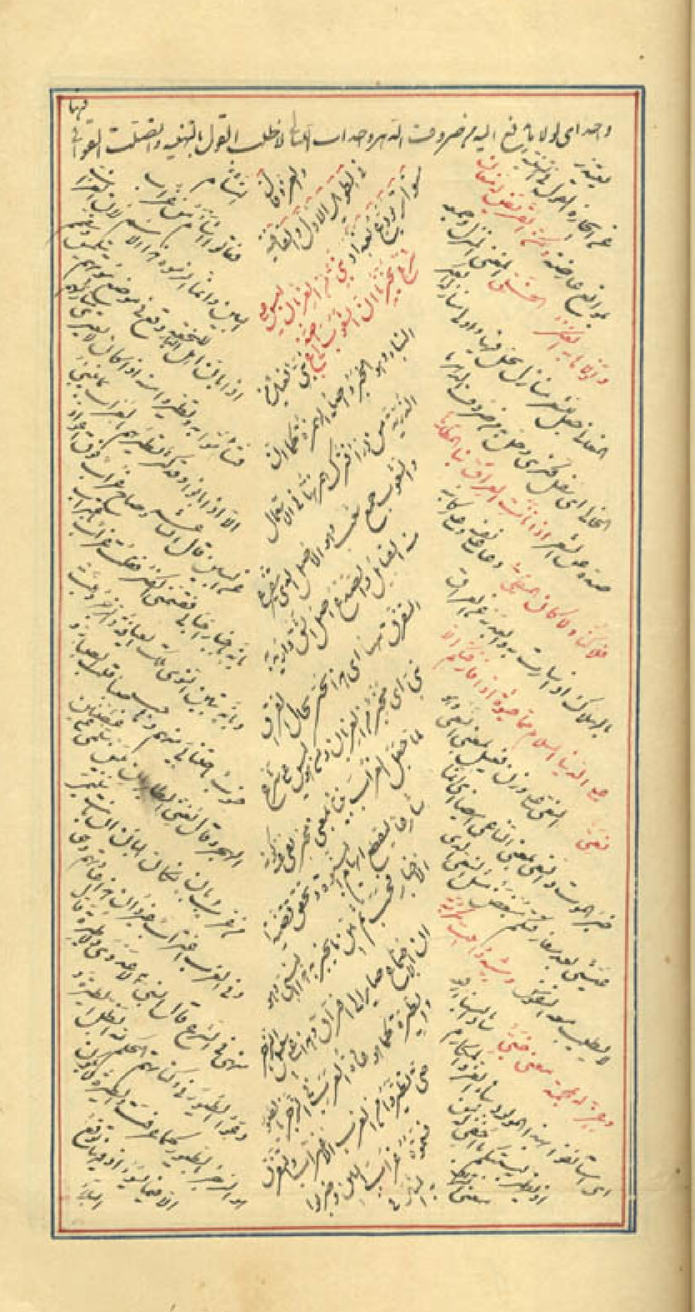


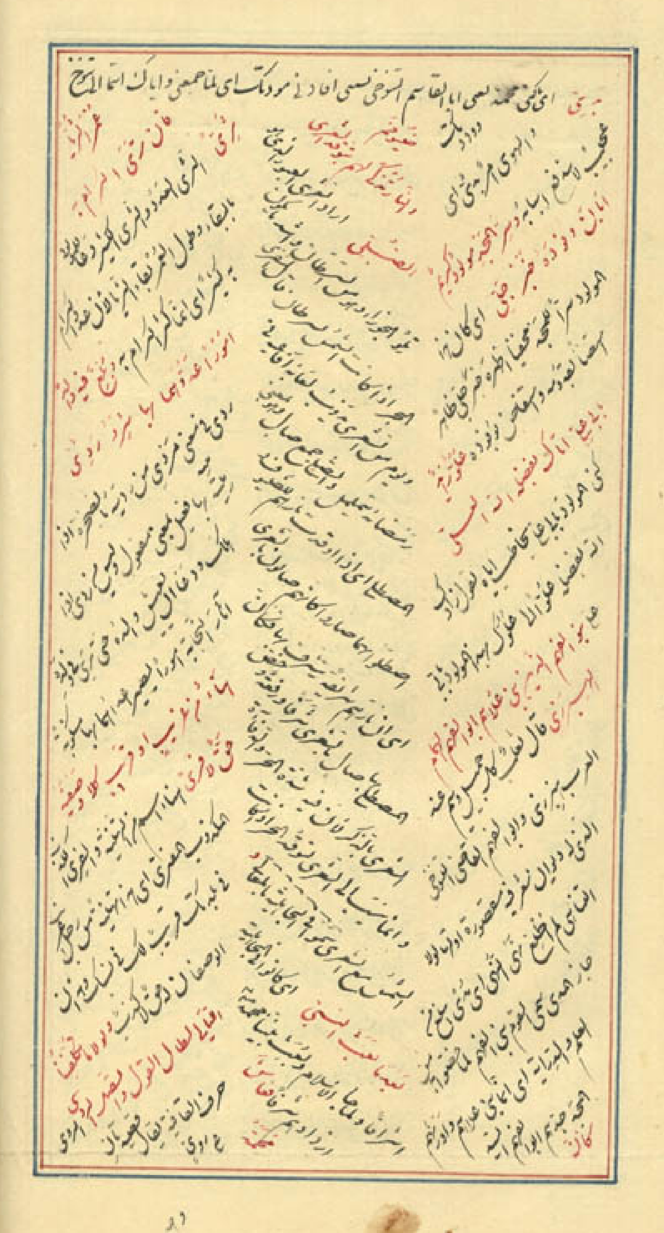


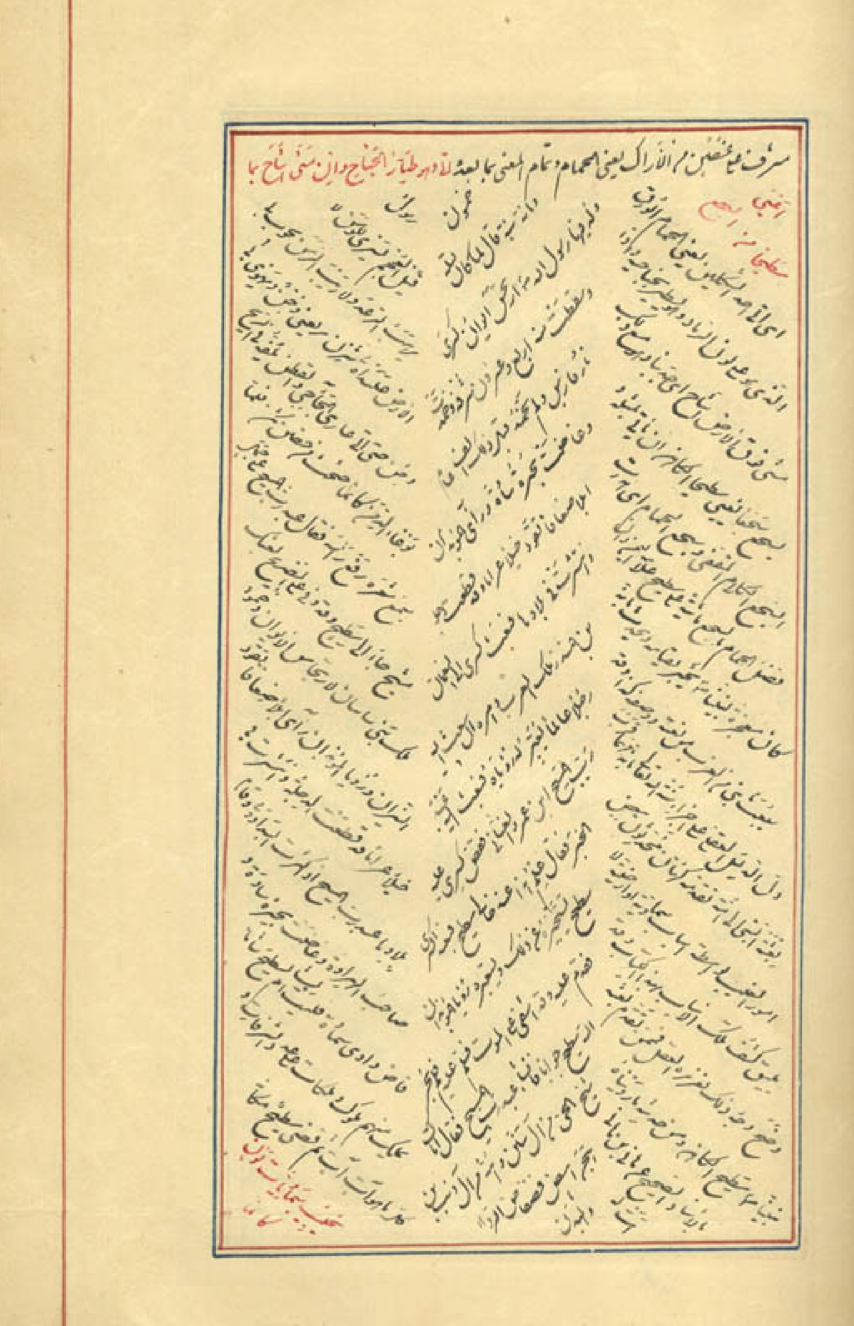


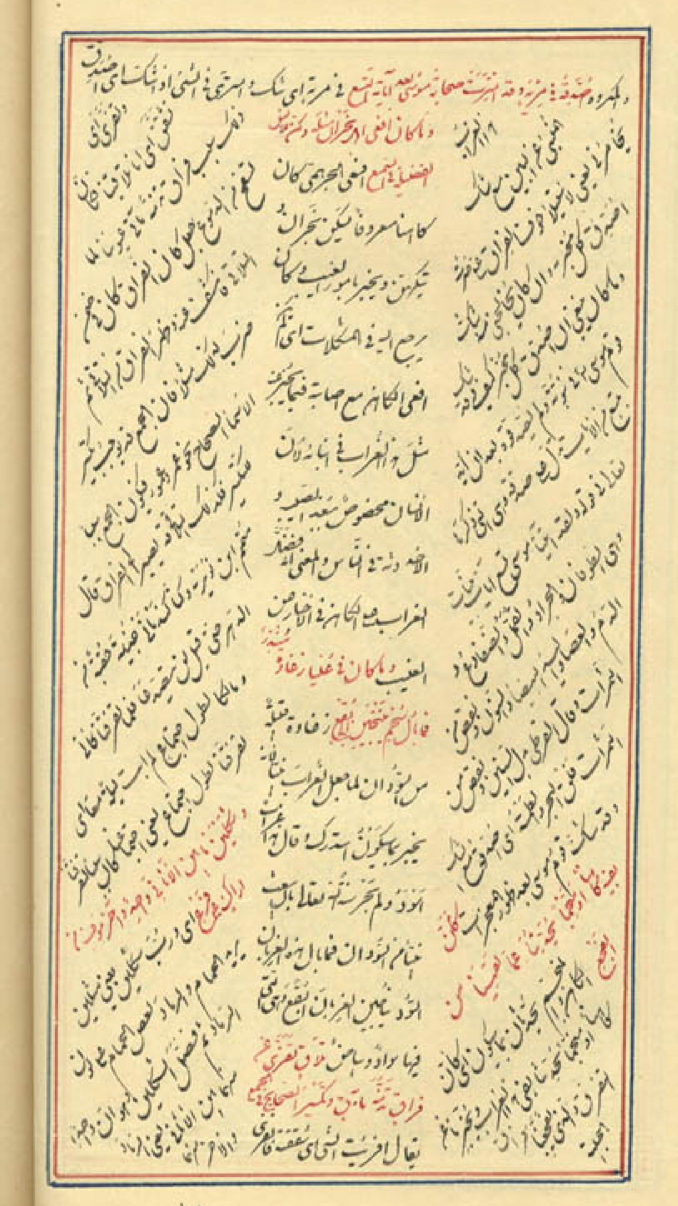


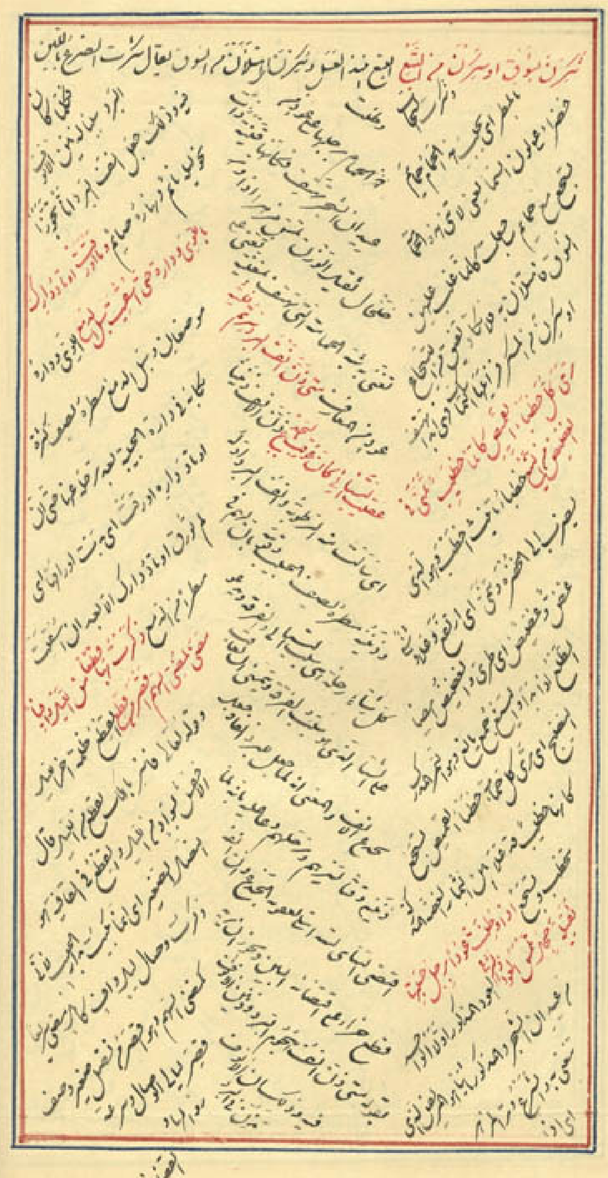




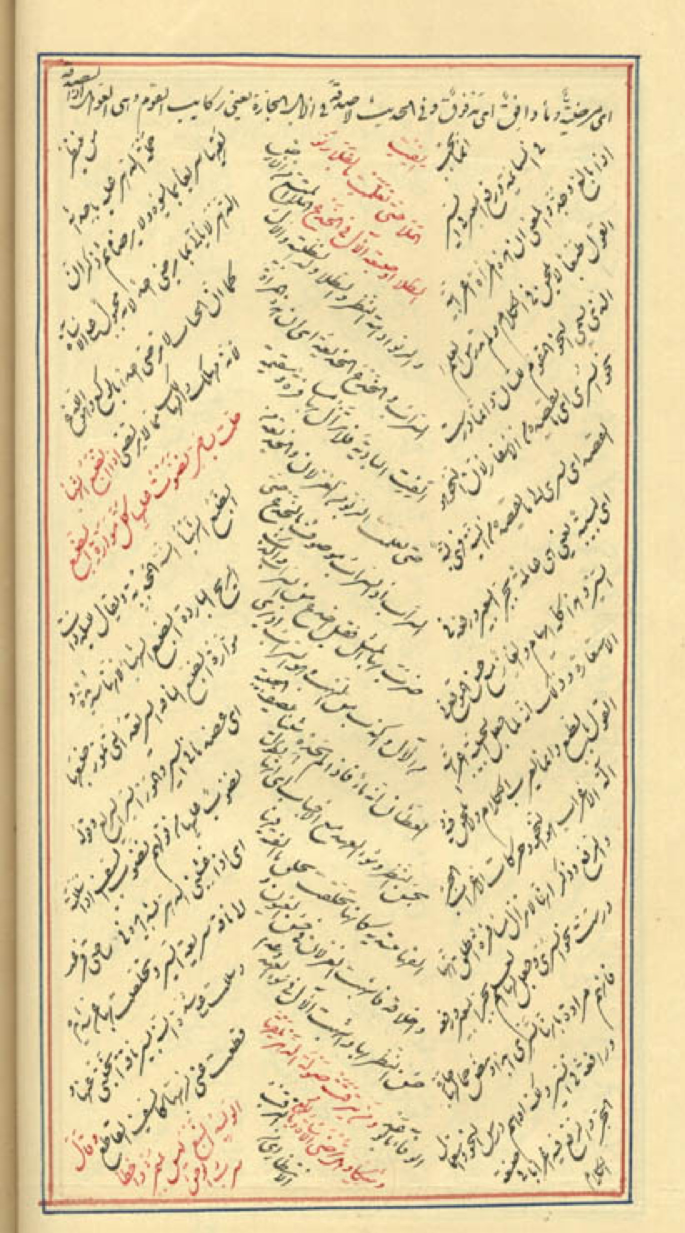


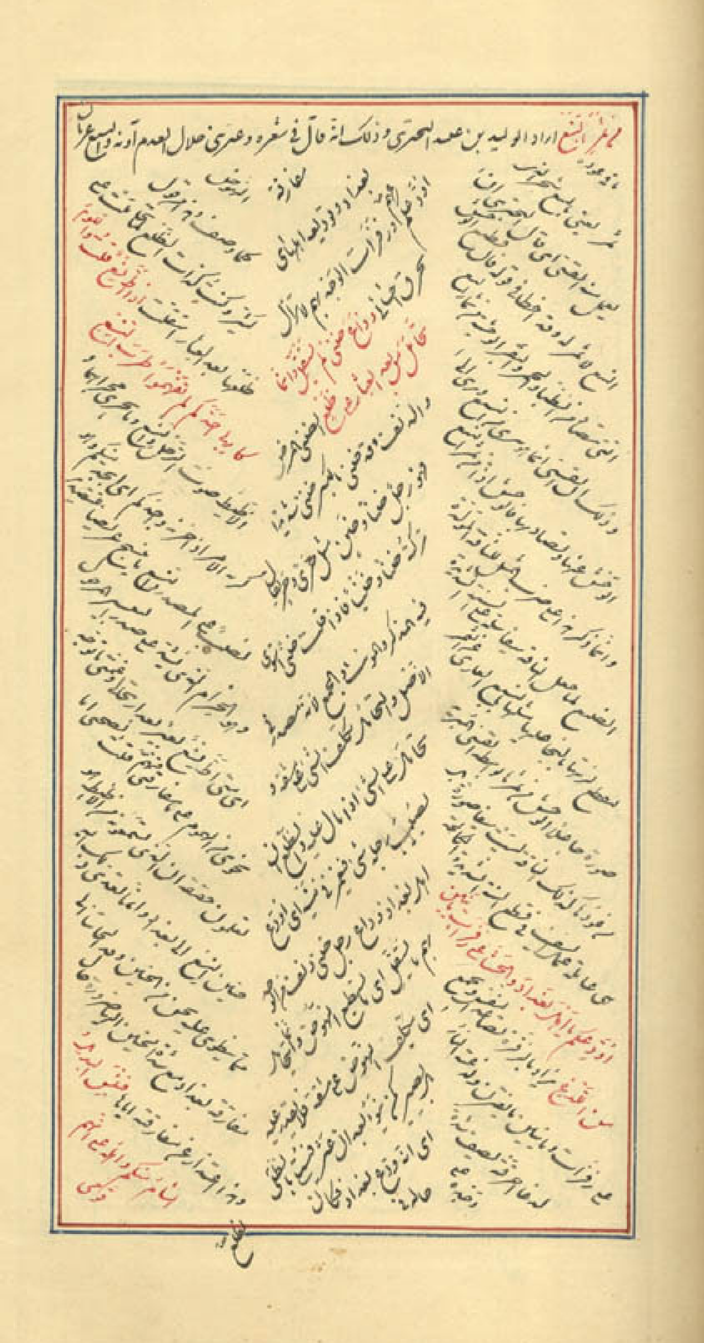


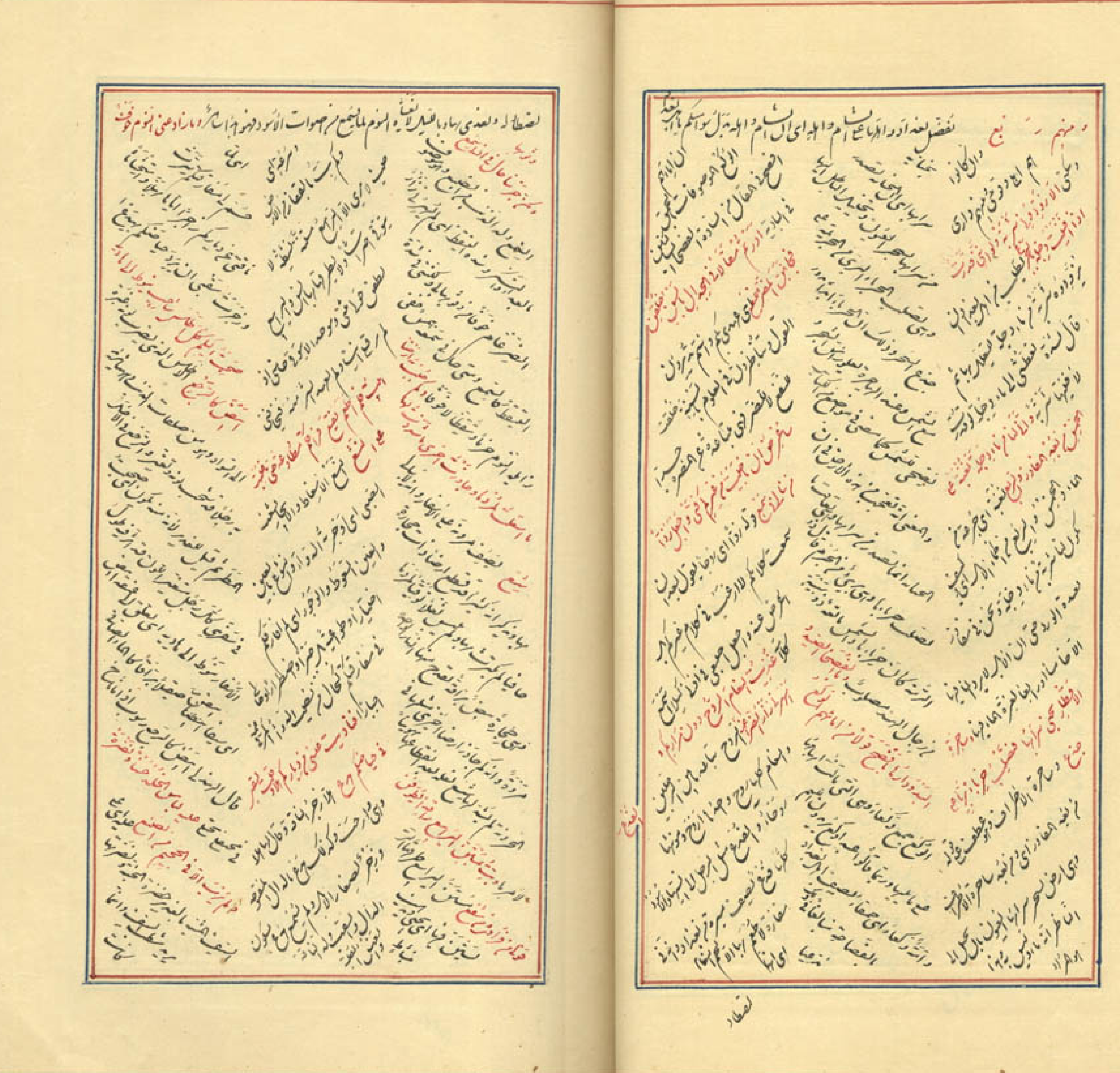


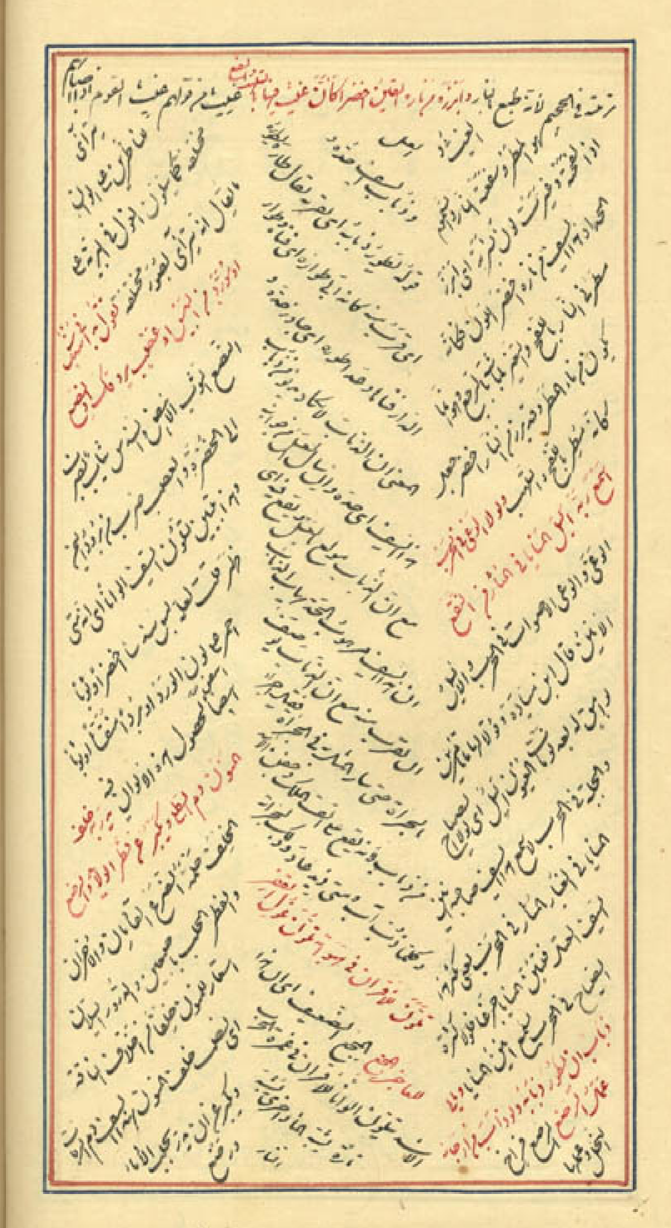


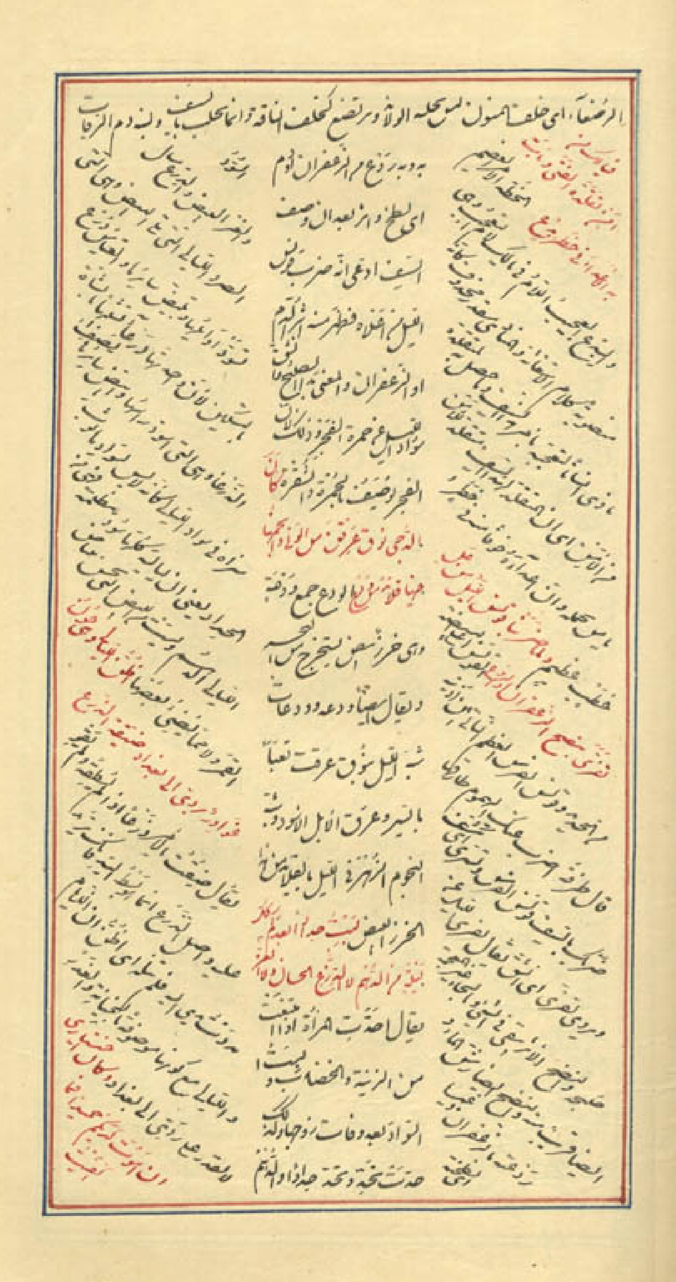


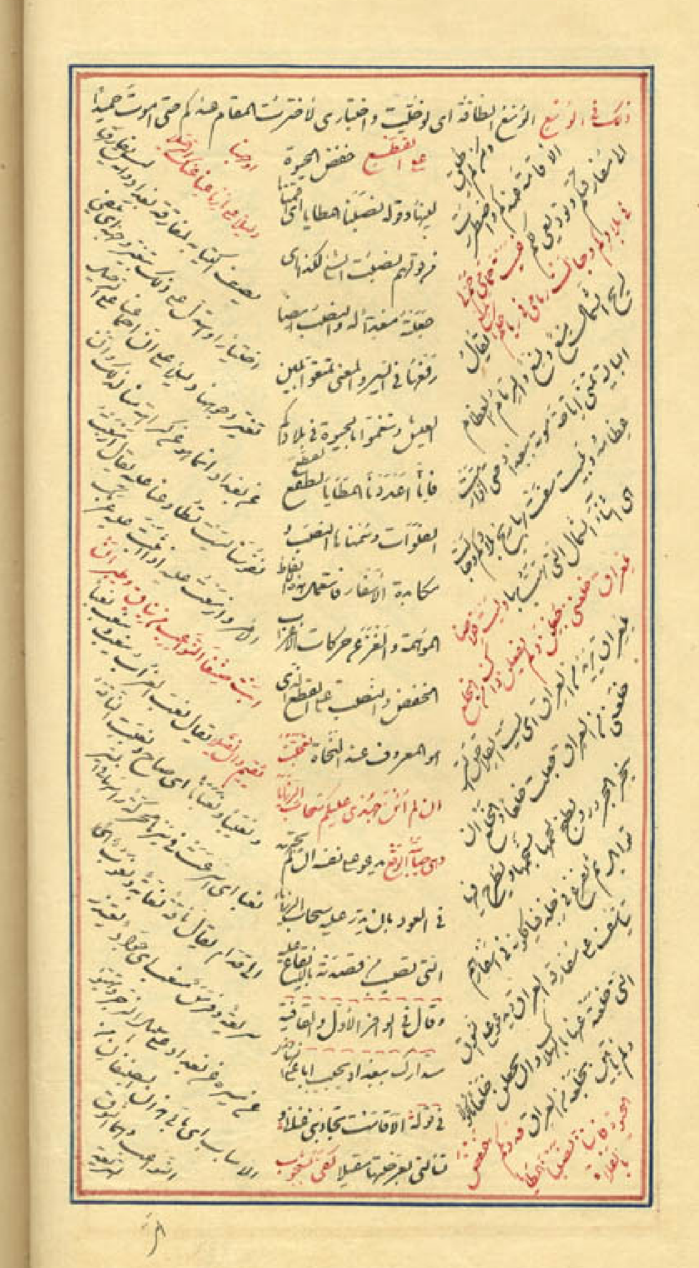


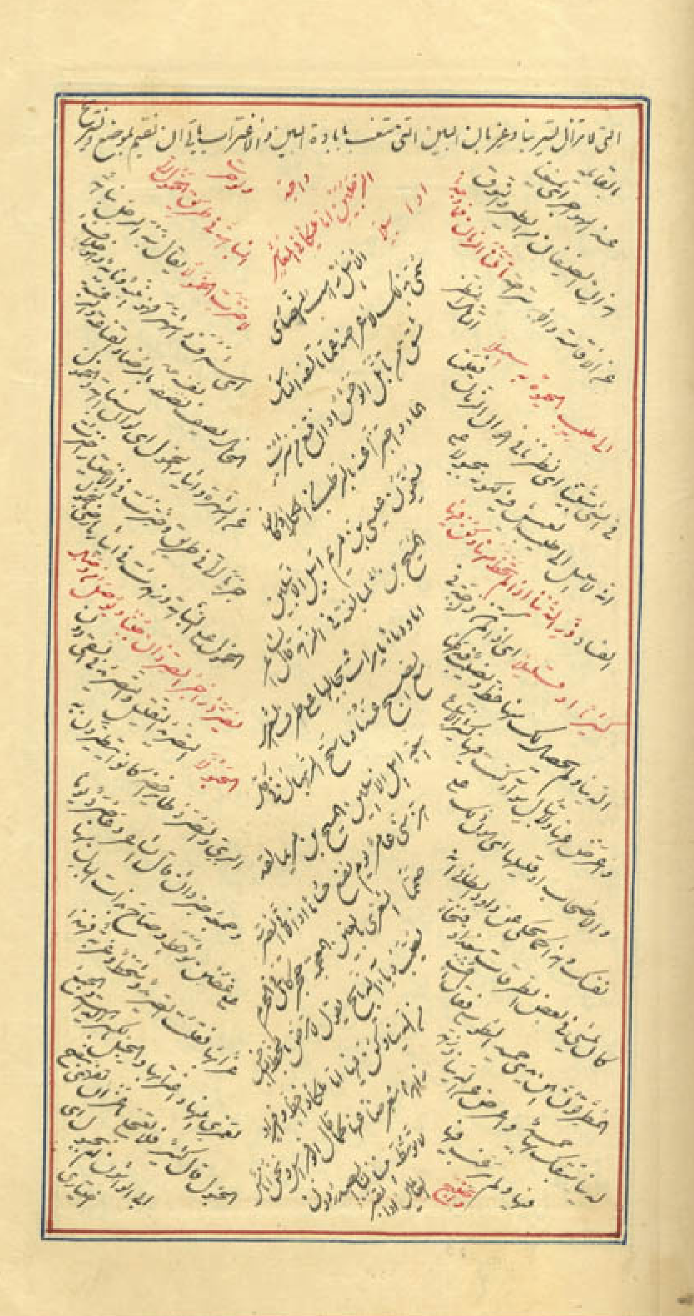




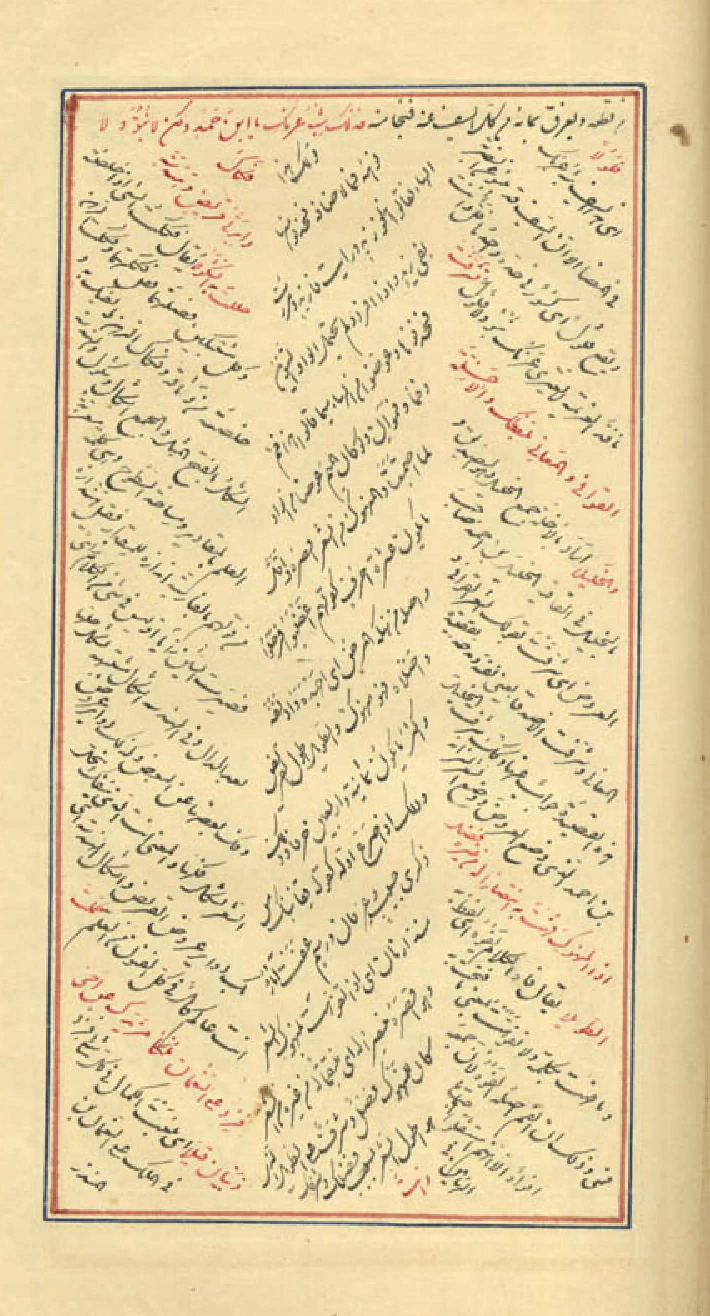


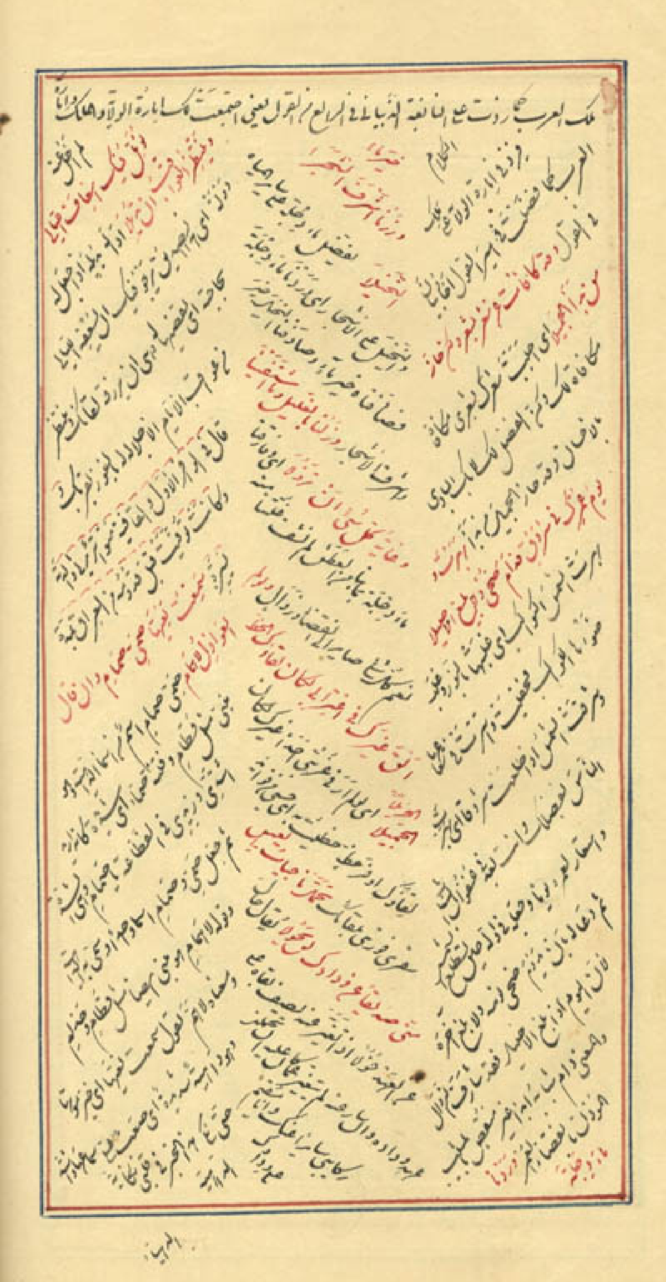


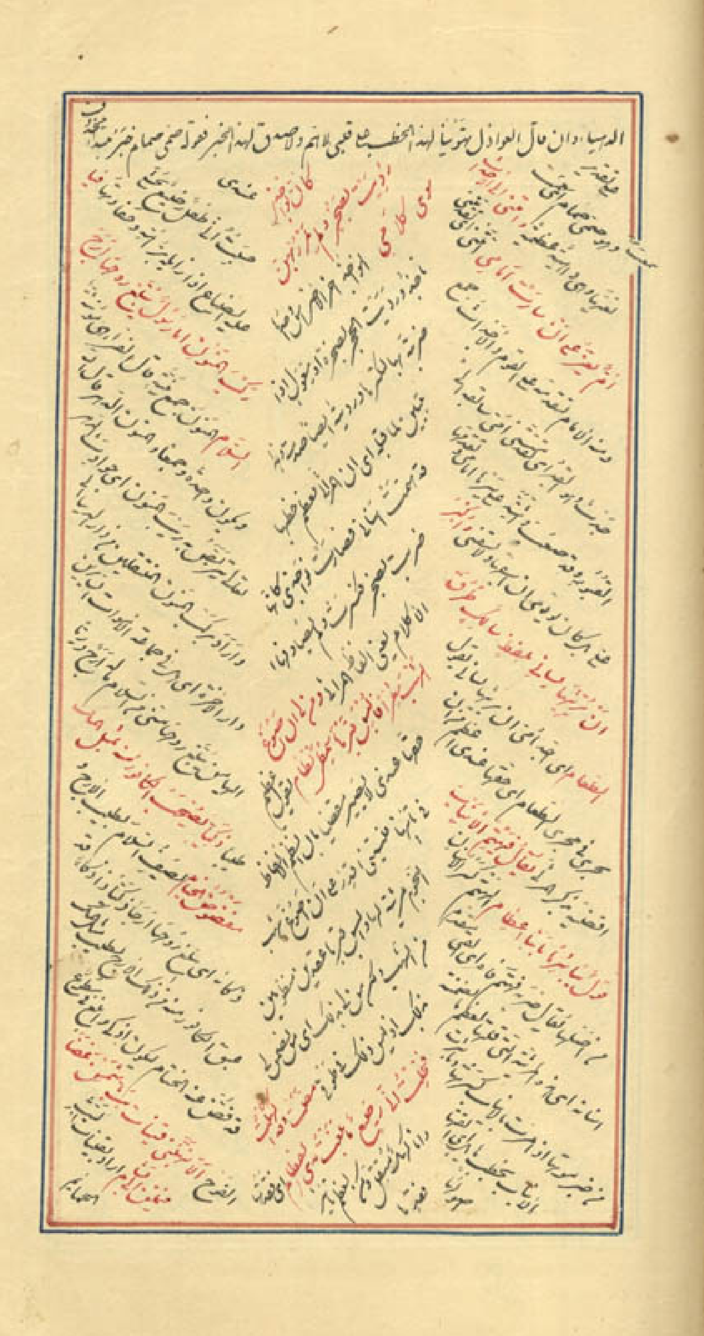


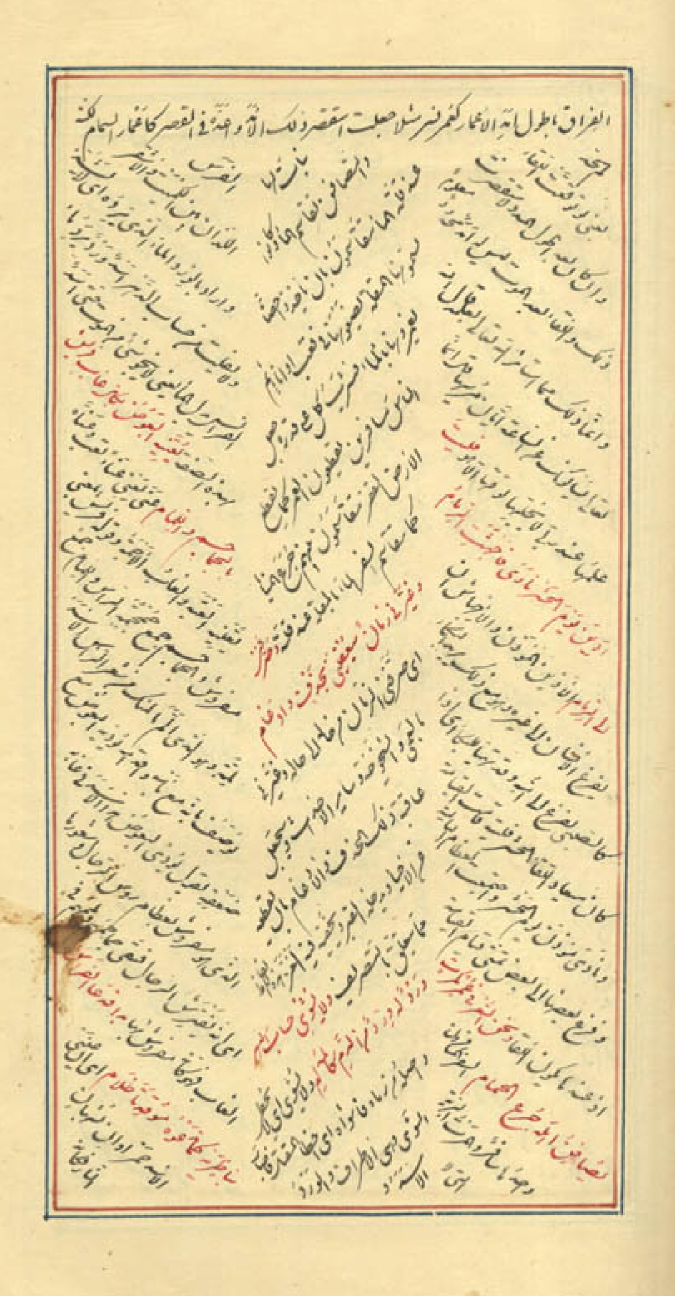


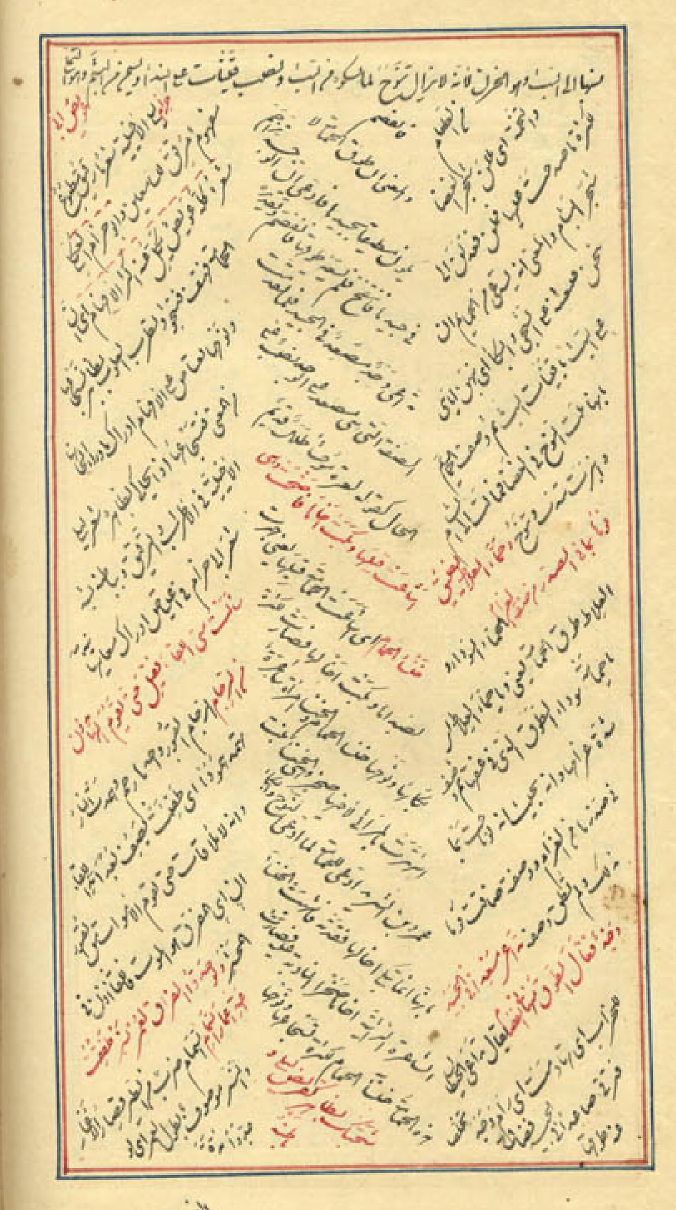


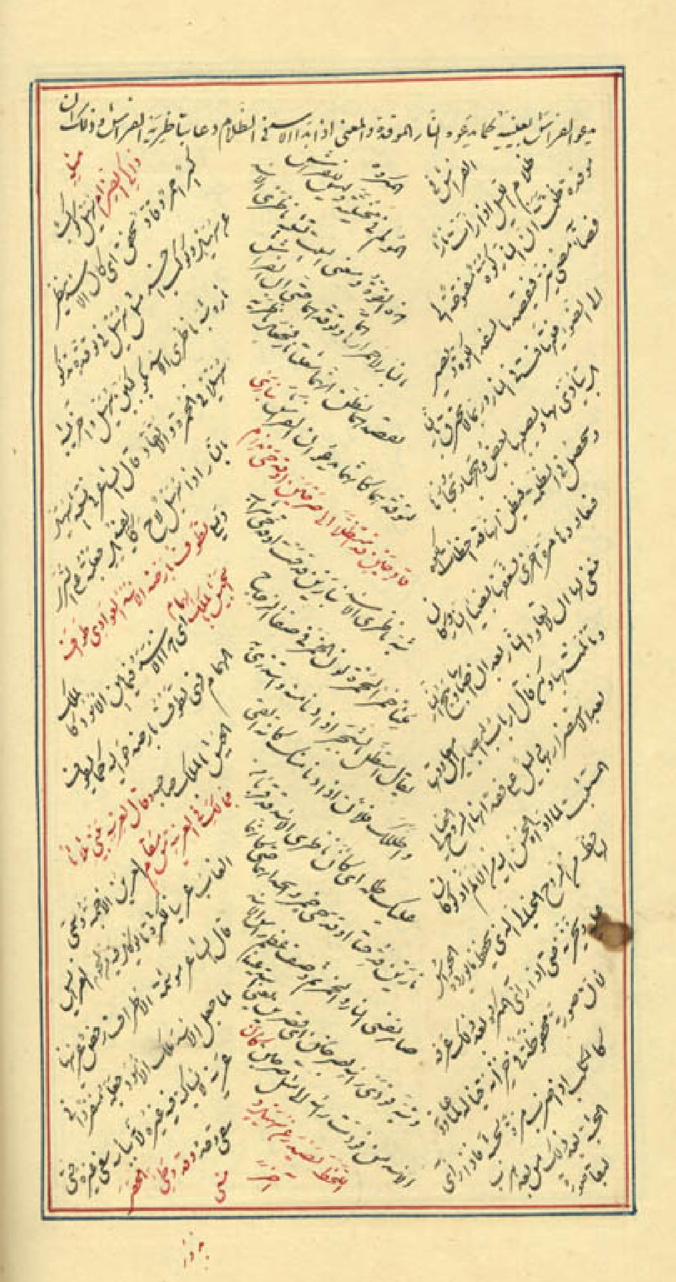


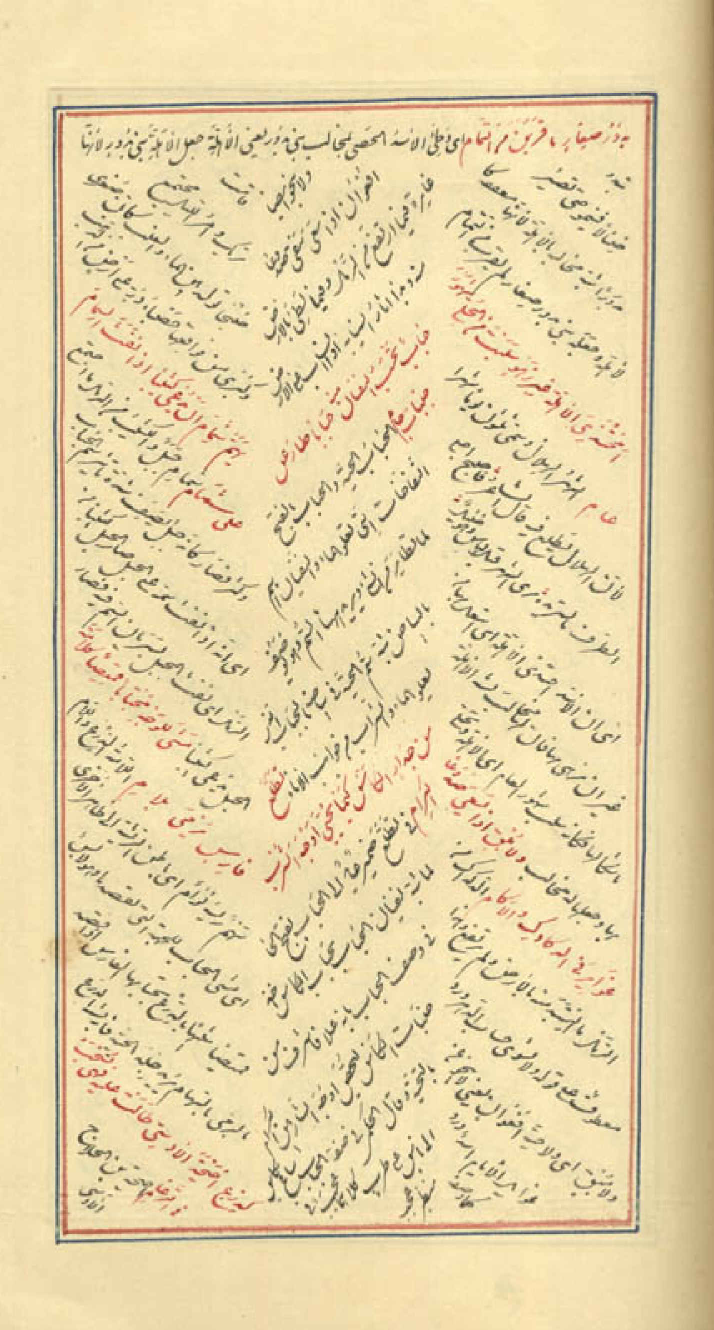




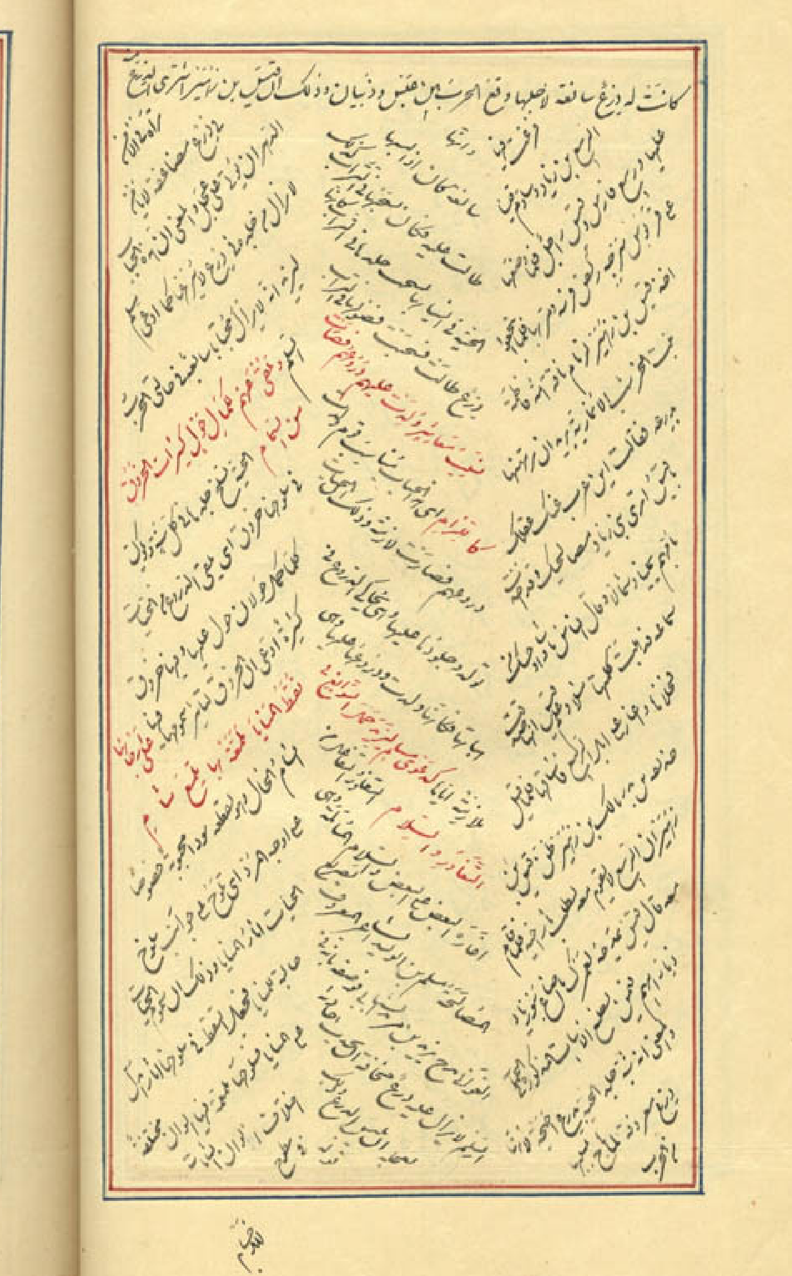




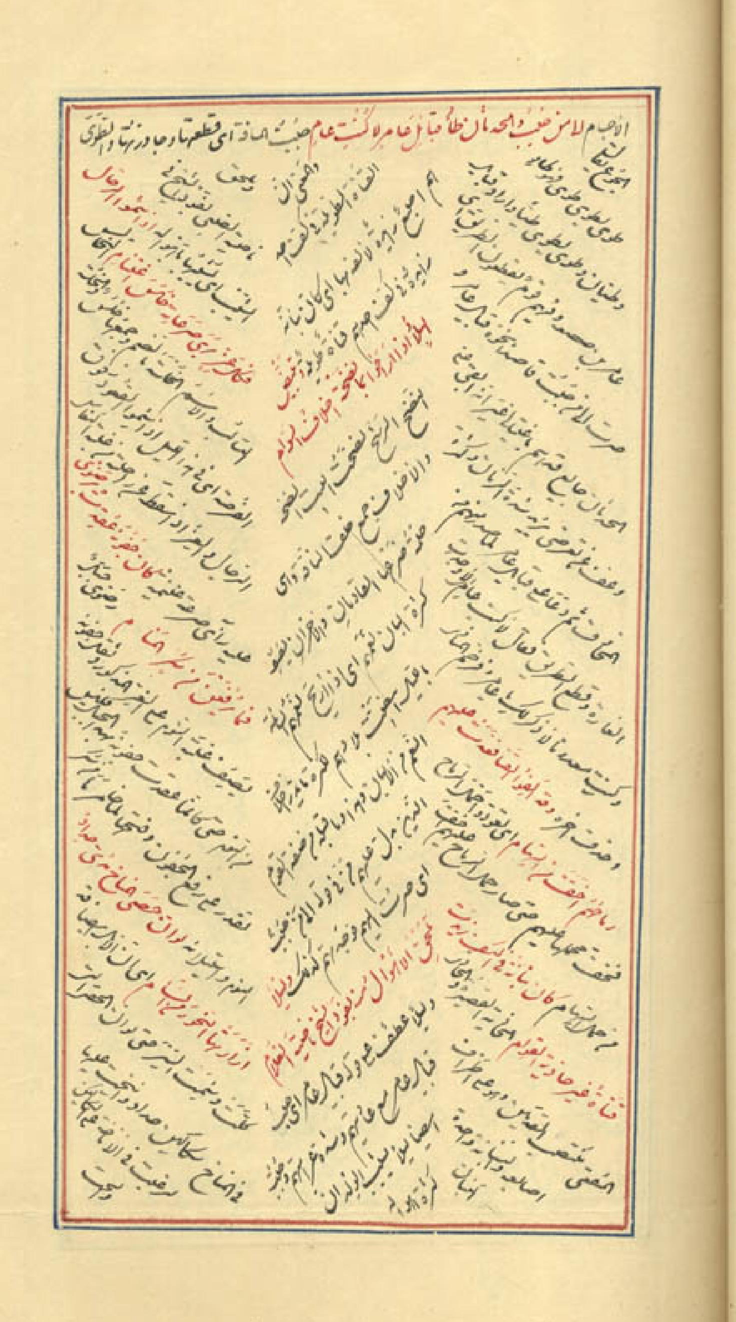


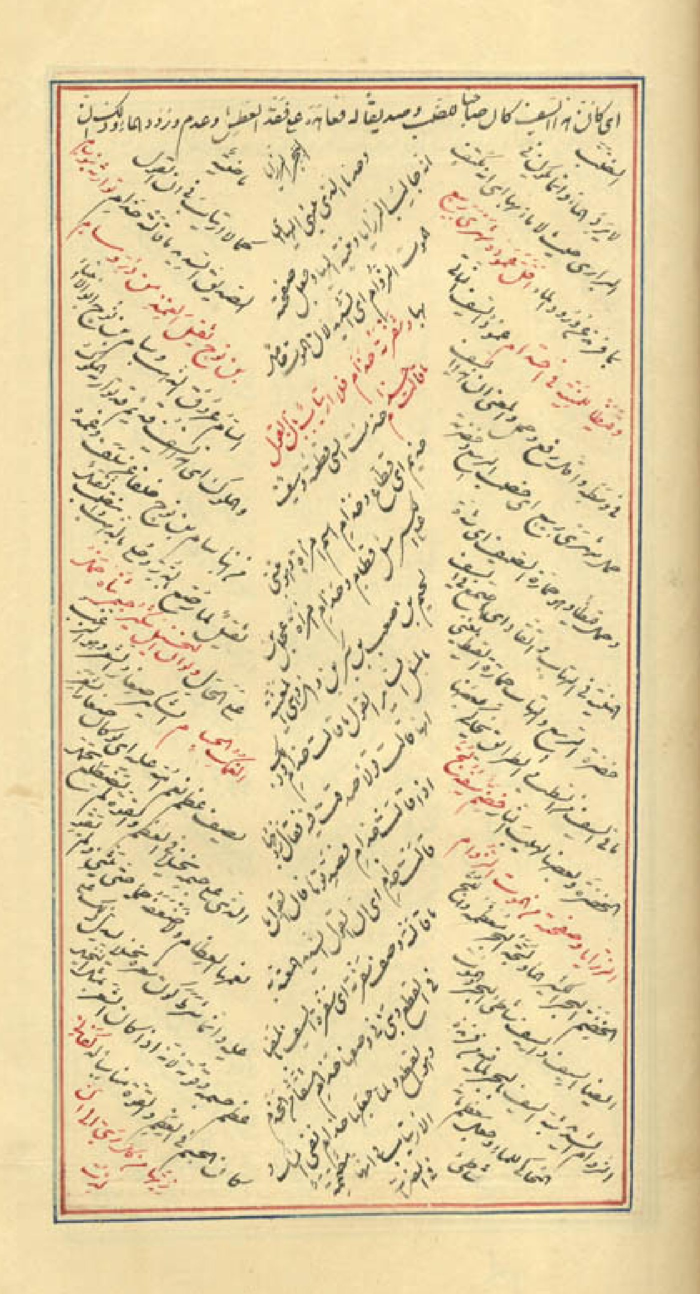


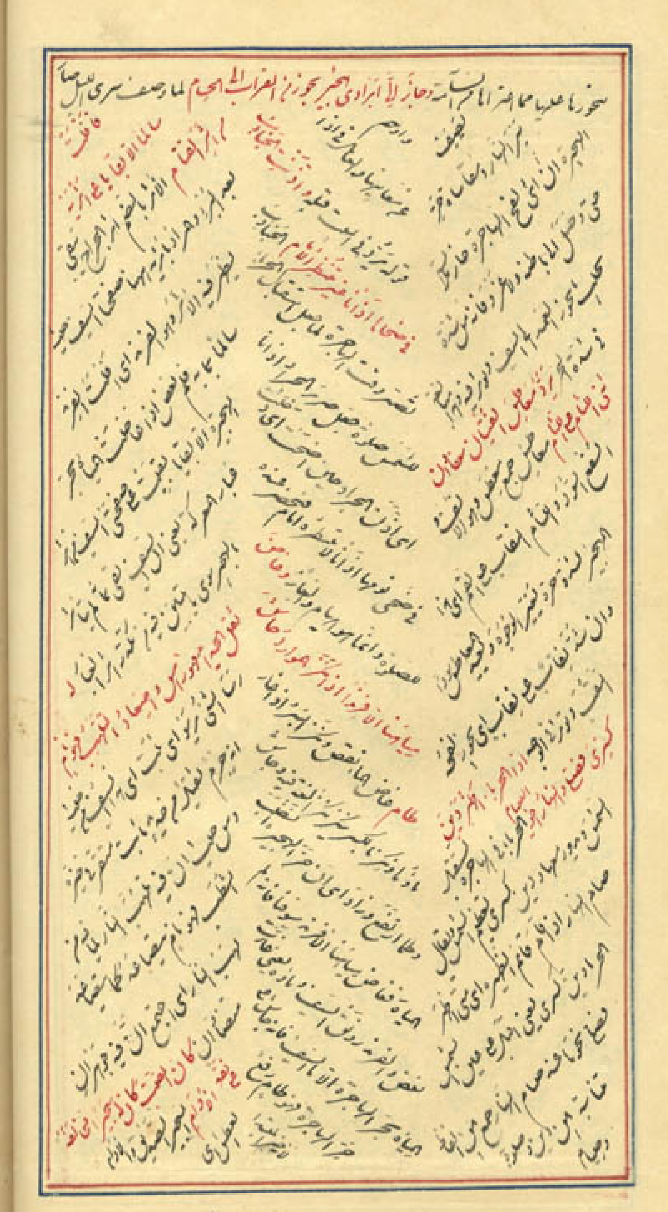
كانت له دروع سابقة لاصحابها وقع الحرب بين عبس وذبيان وذلك ان قيس بن زهير اشترى ...

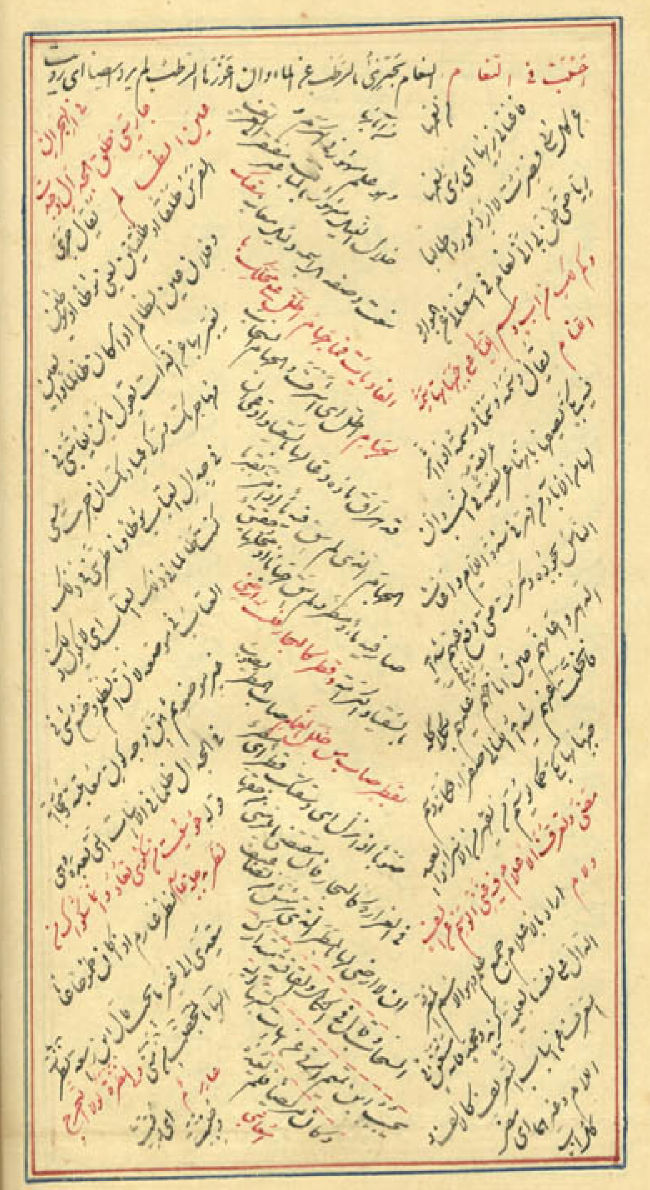


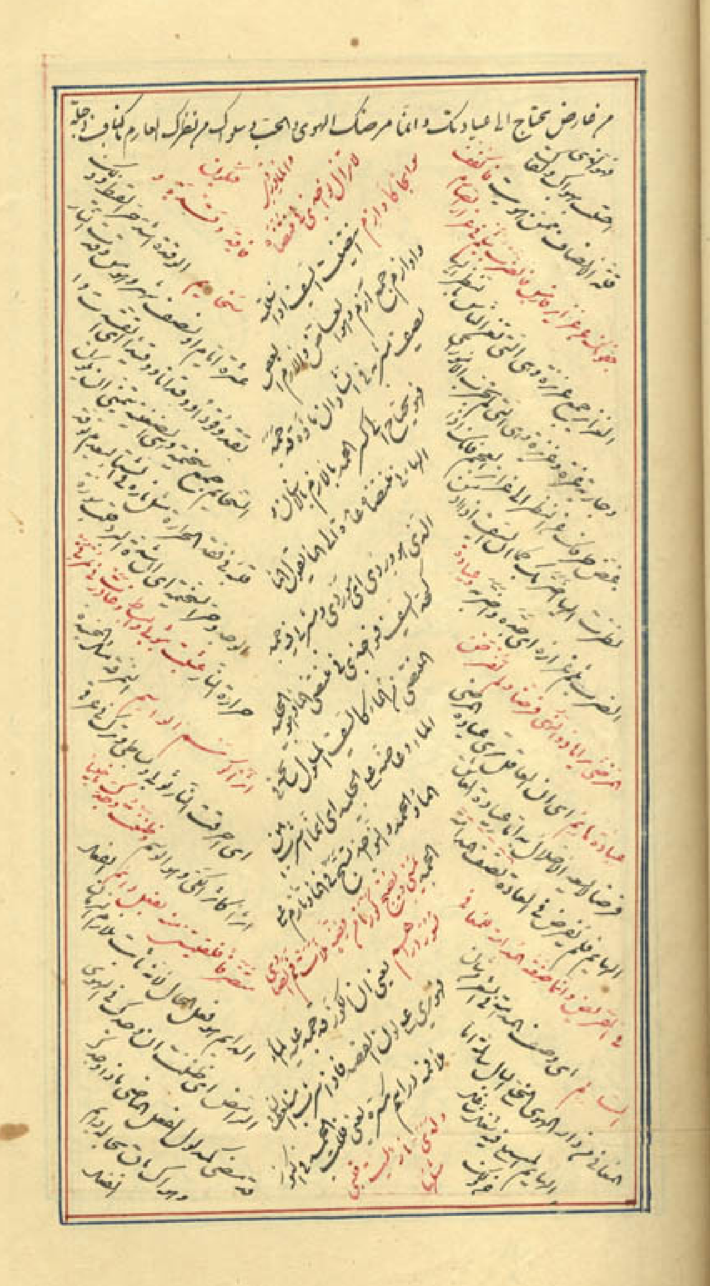
الاعجم لان ... ذات اي قطعها وجاد ... الطرق

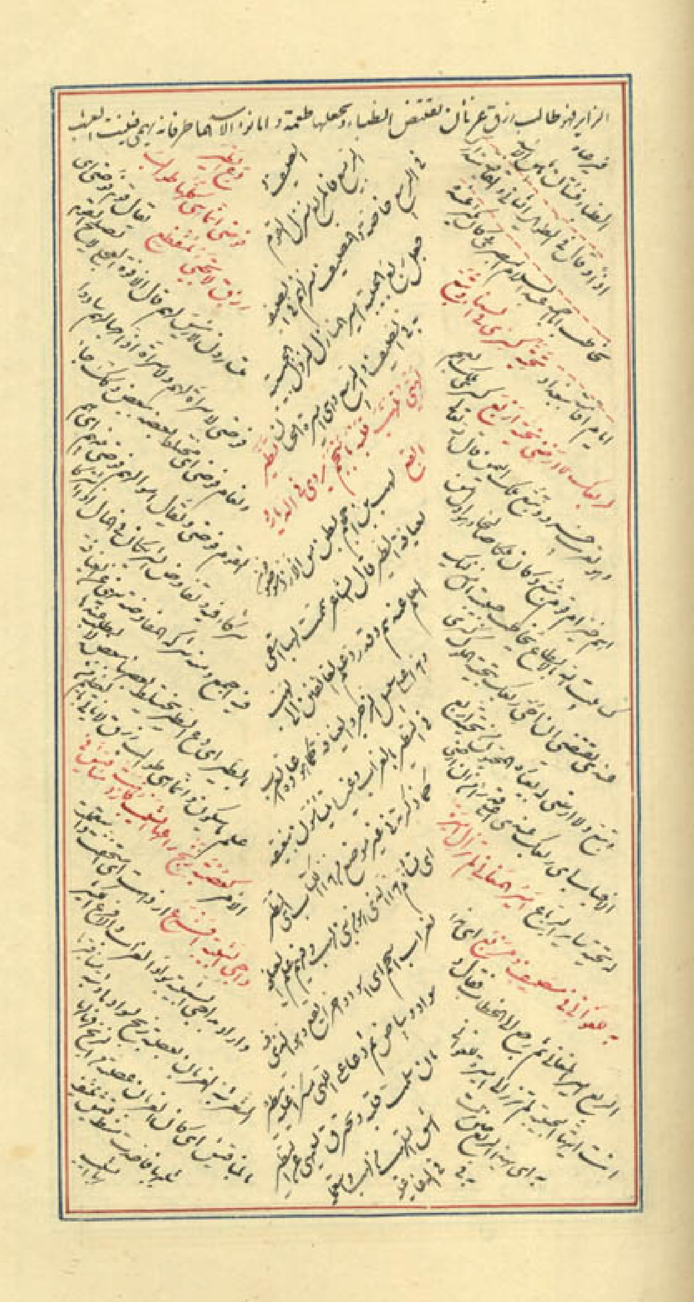


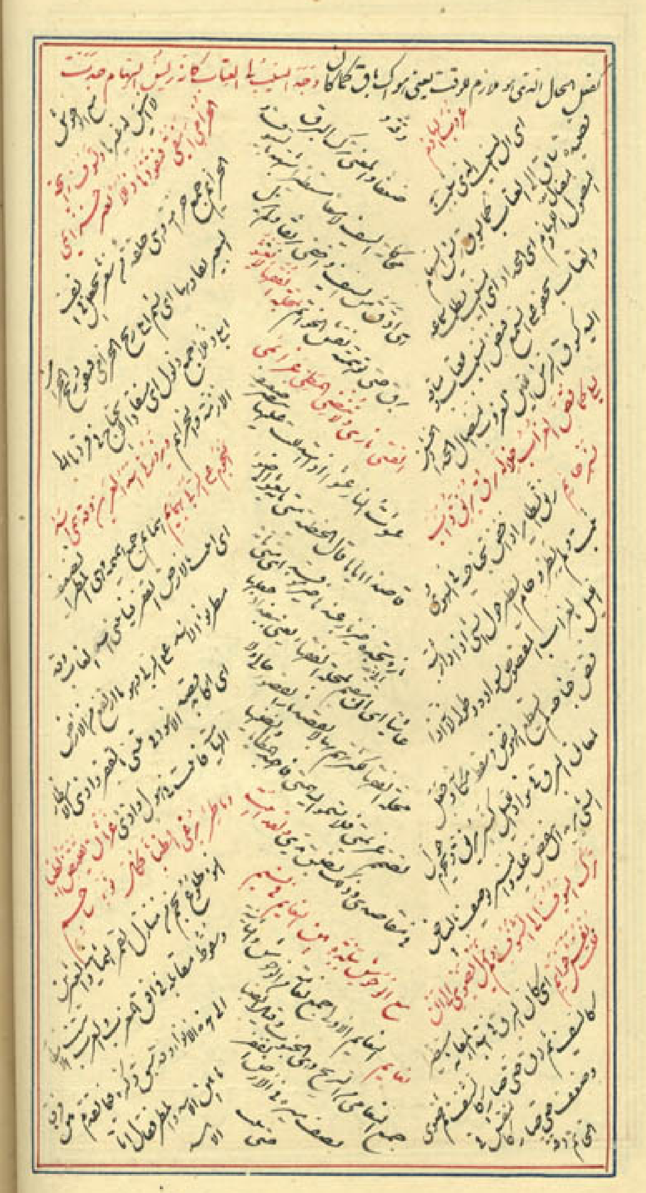


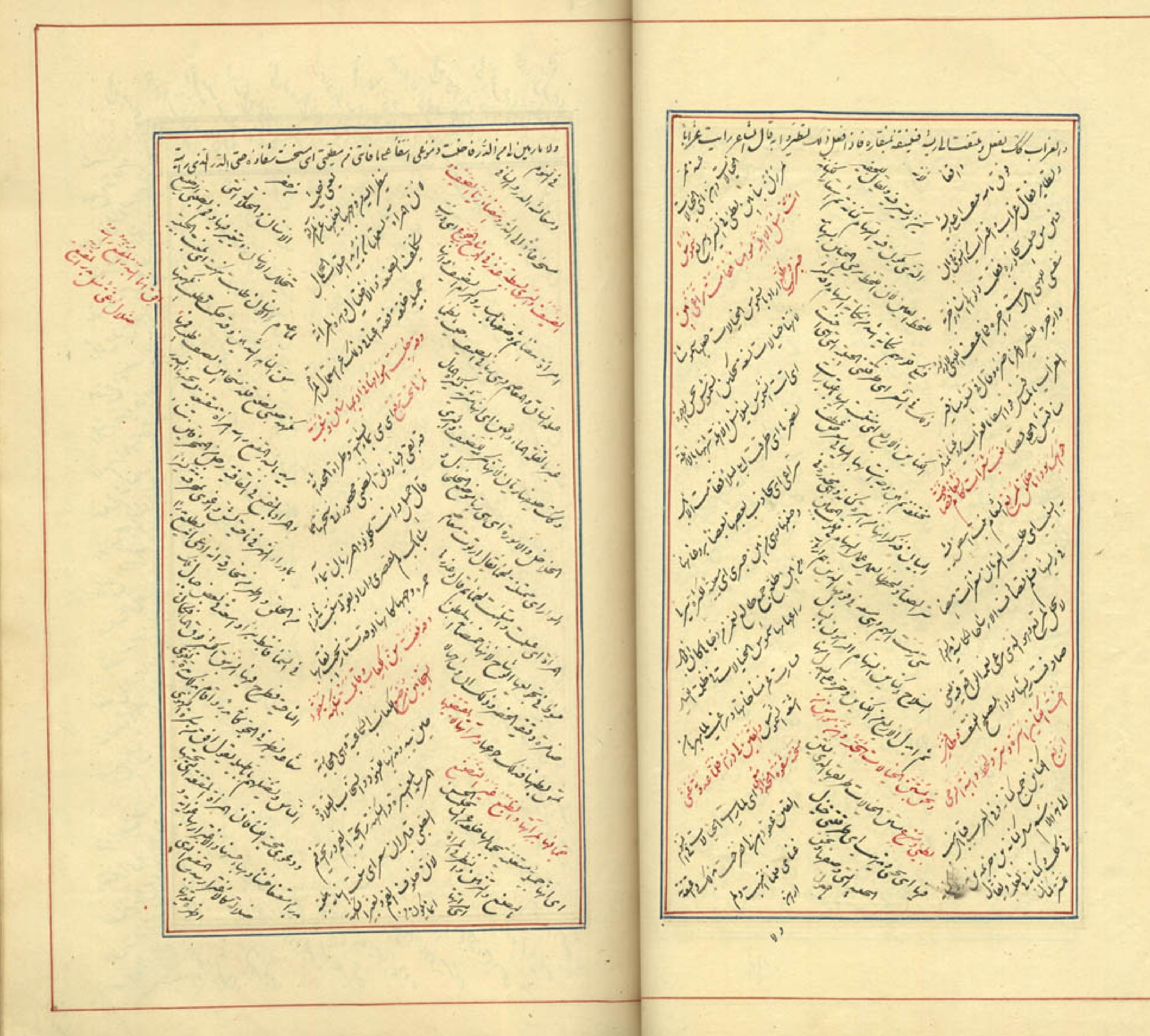


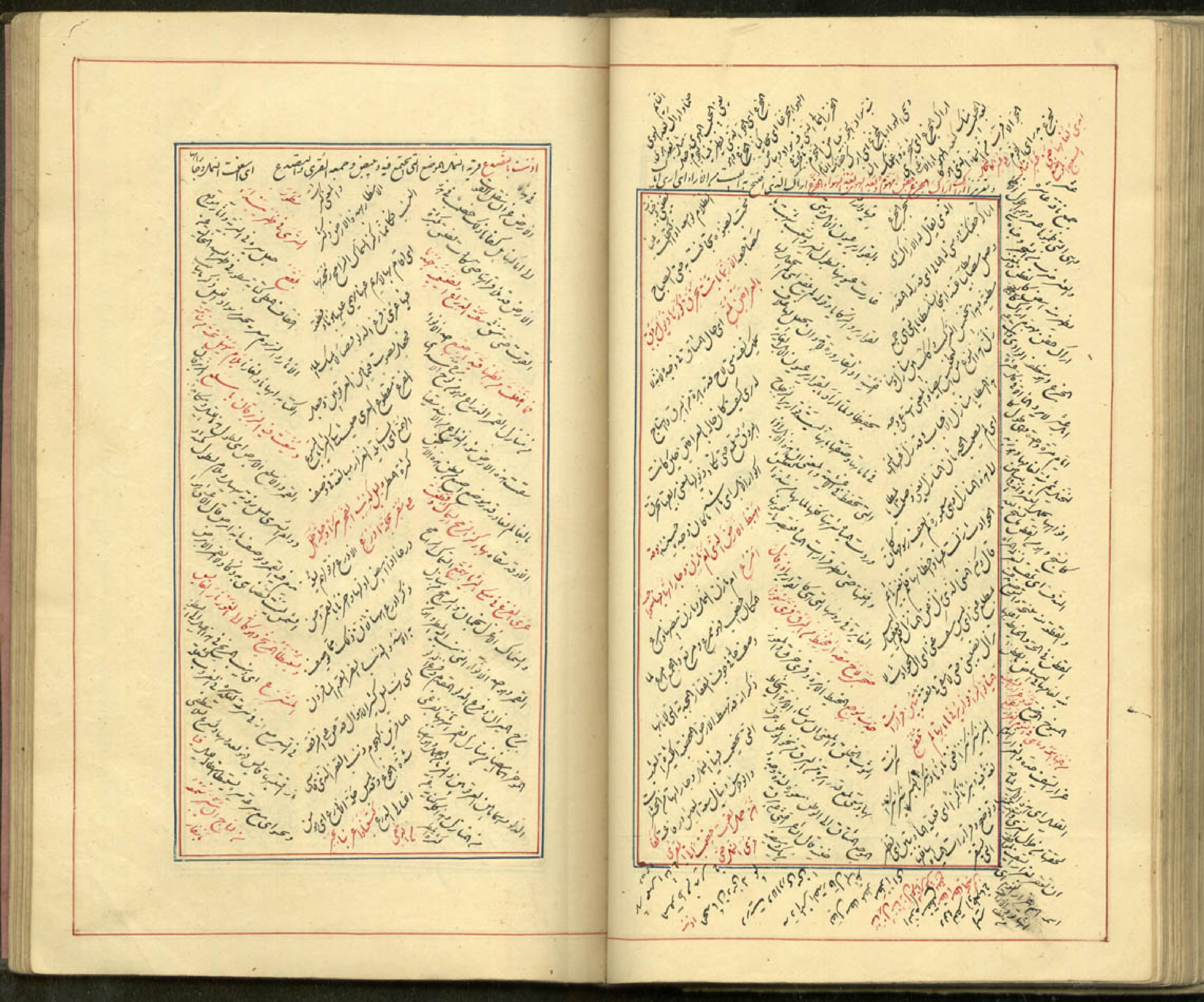


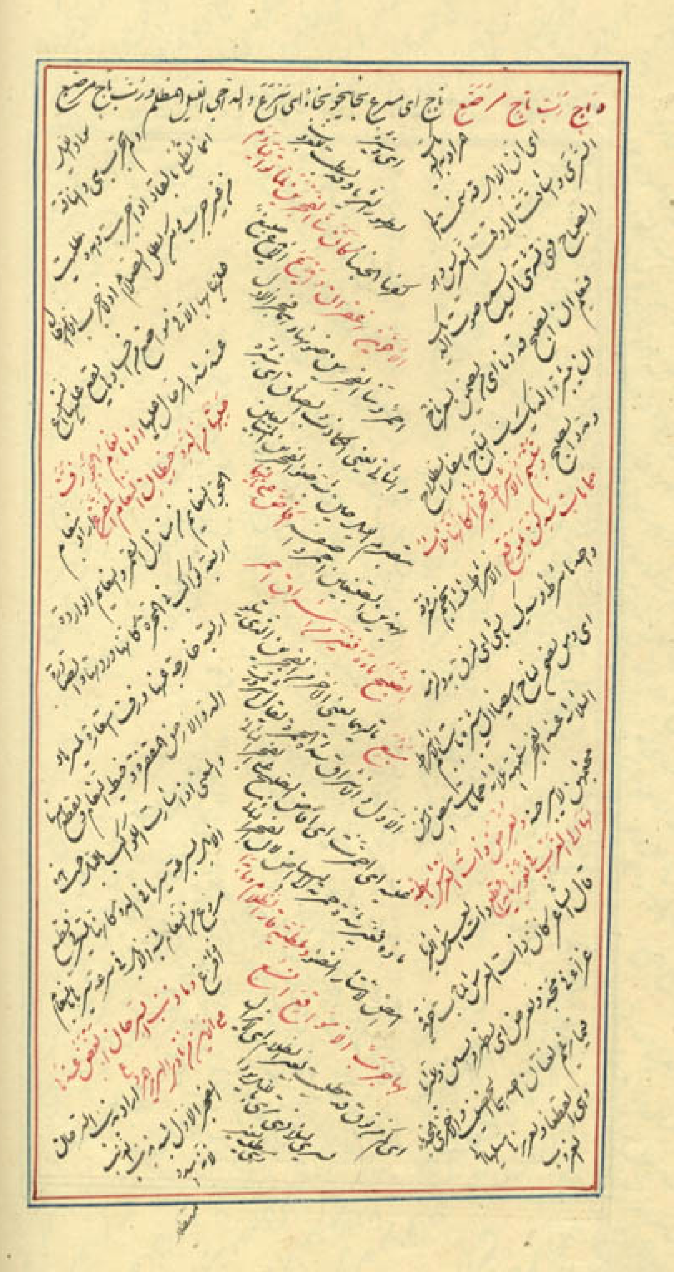




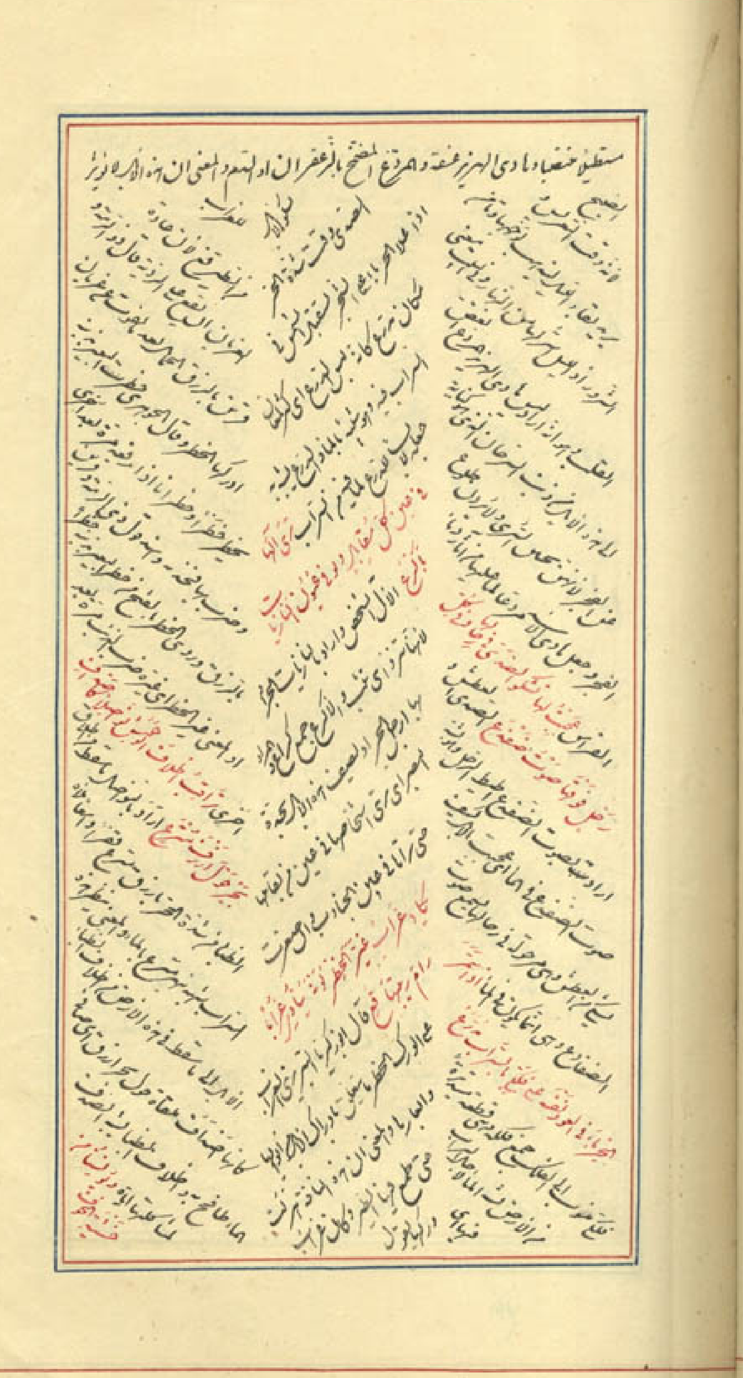




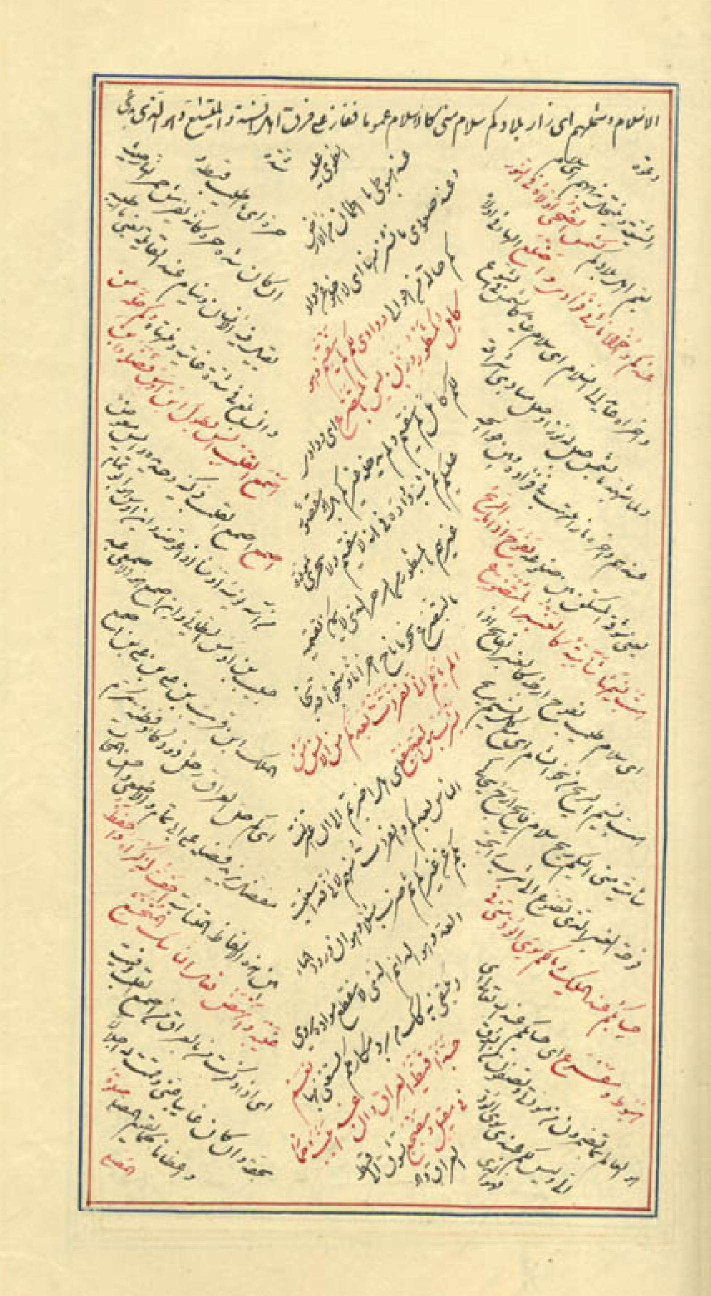


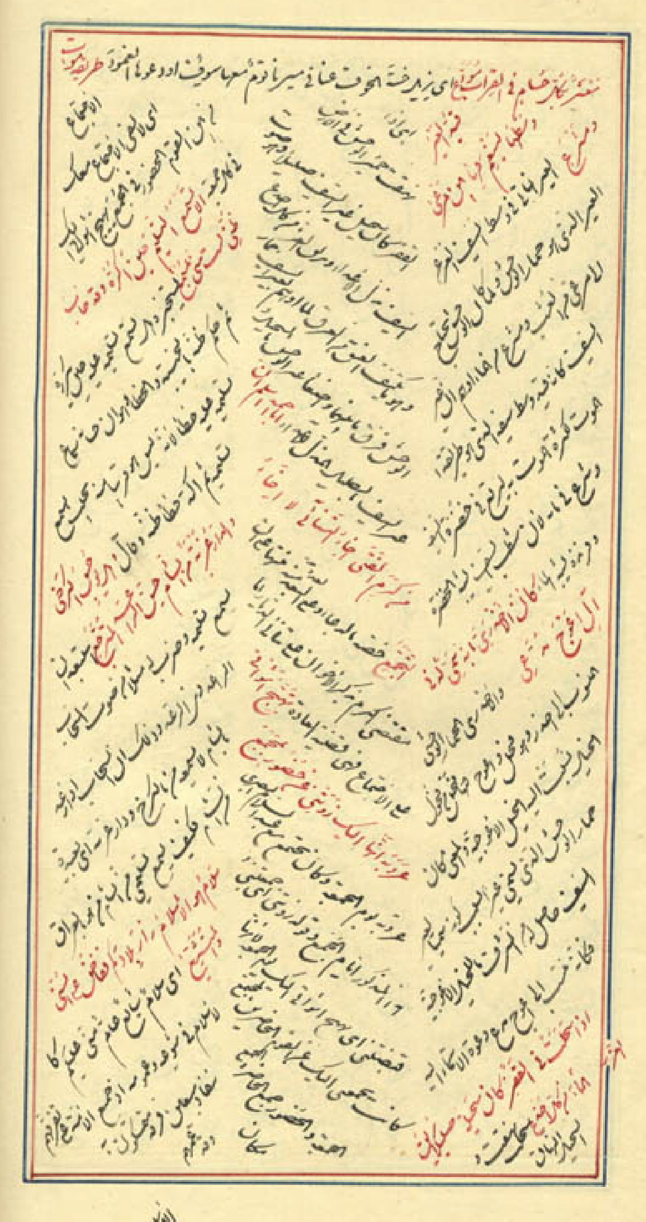


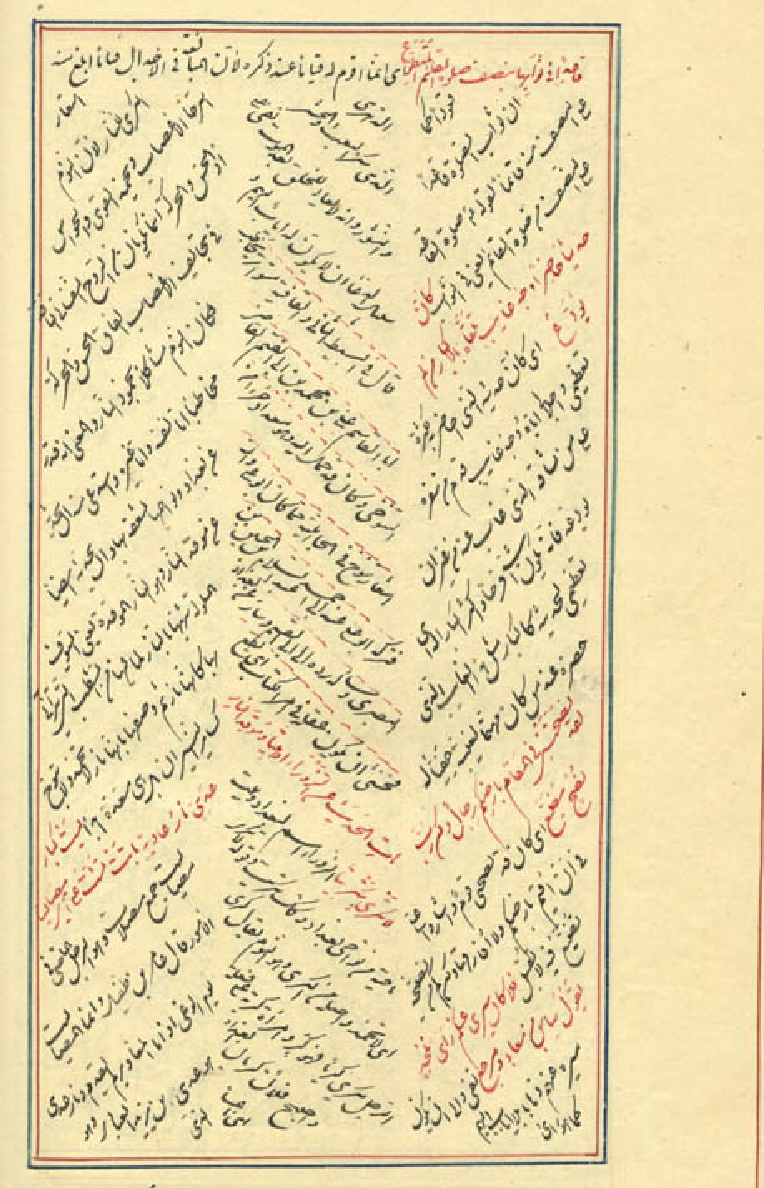
ودبج ربت اج مرضع نج اى مسرع مجاجه محاذ اى مترع وله تجب النيل المعظم ورب اج مرضع



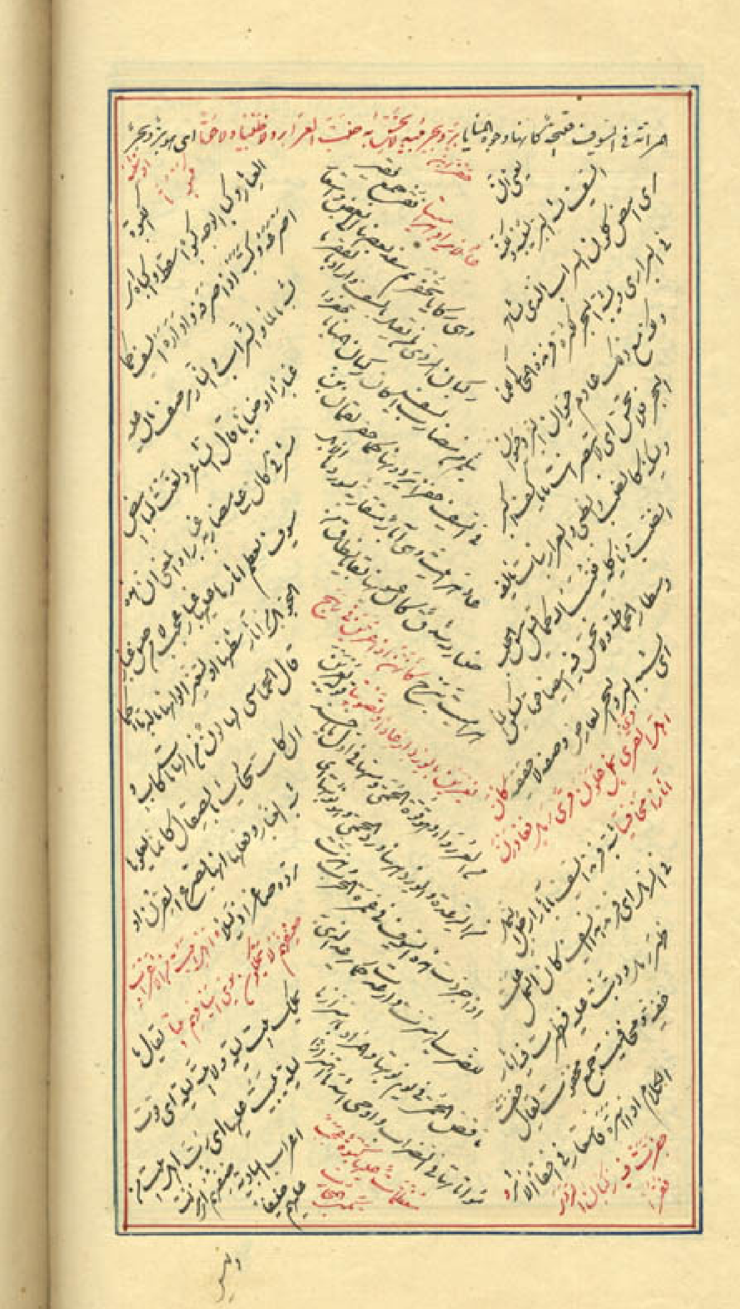
مستطيلا منقضا وما دى الهزيز مفتعد وهرع اى المضحح بالزعفران او الصم والمعنى ان هذه الابل قد

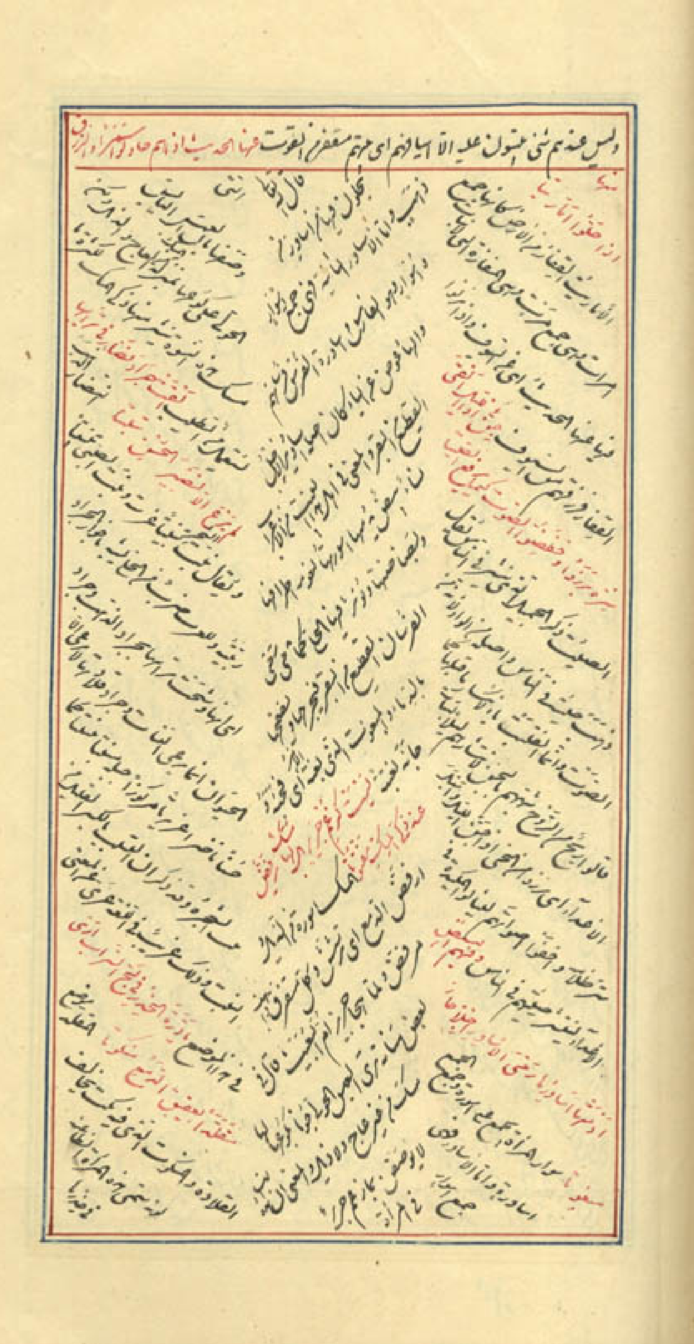


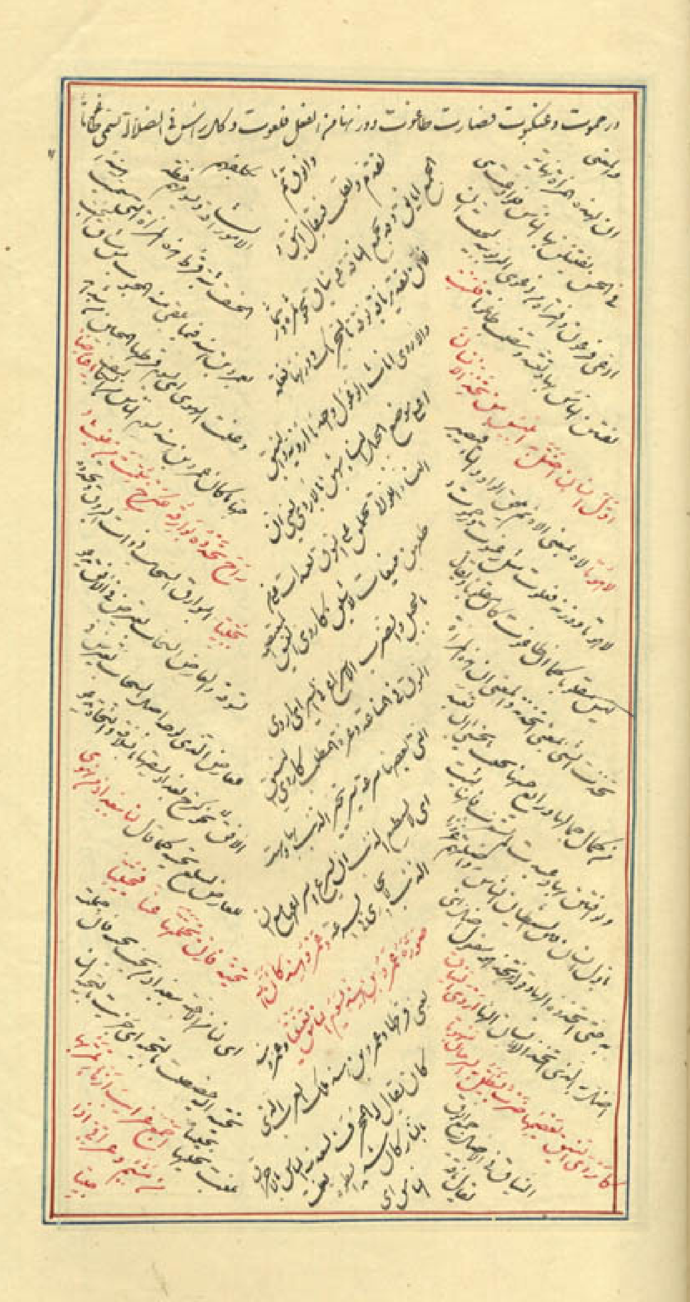


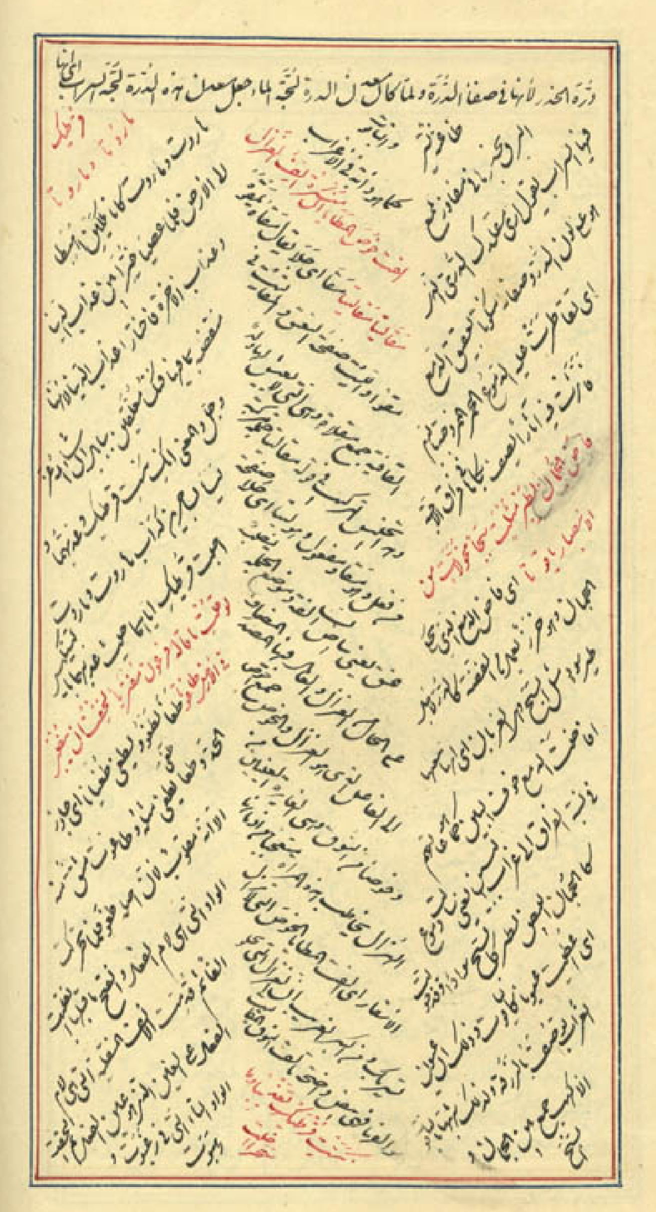


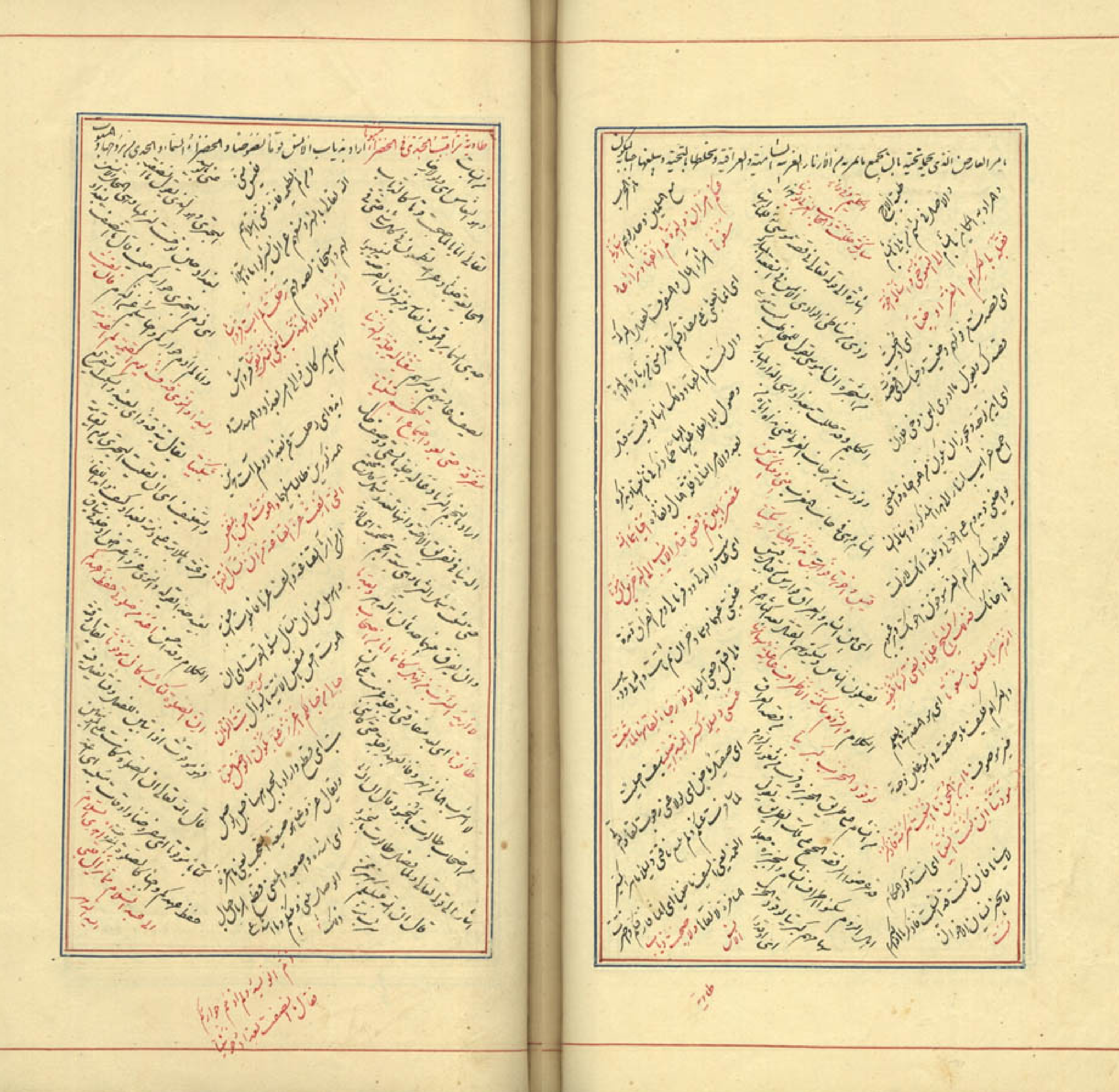


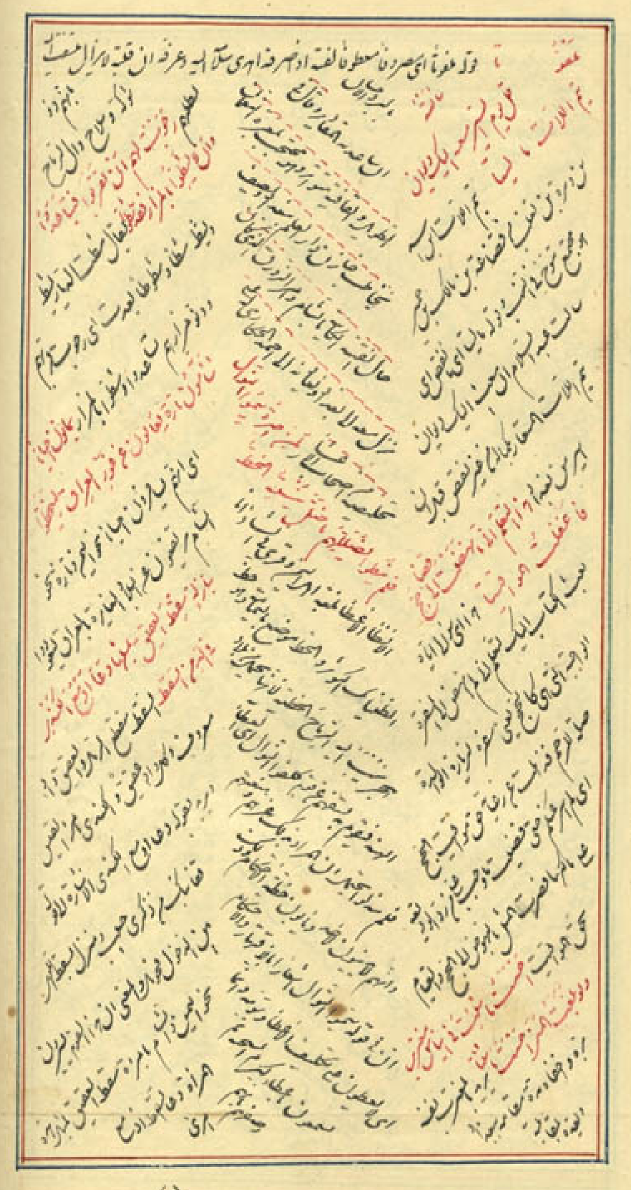


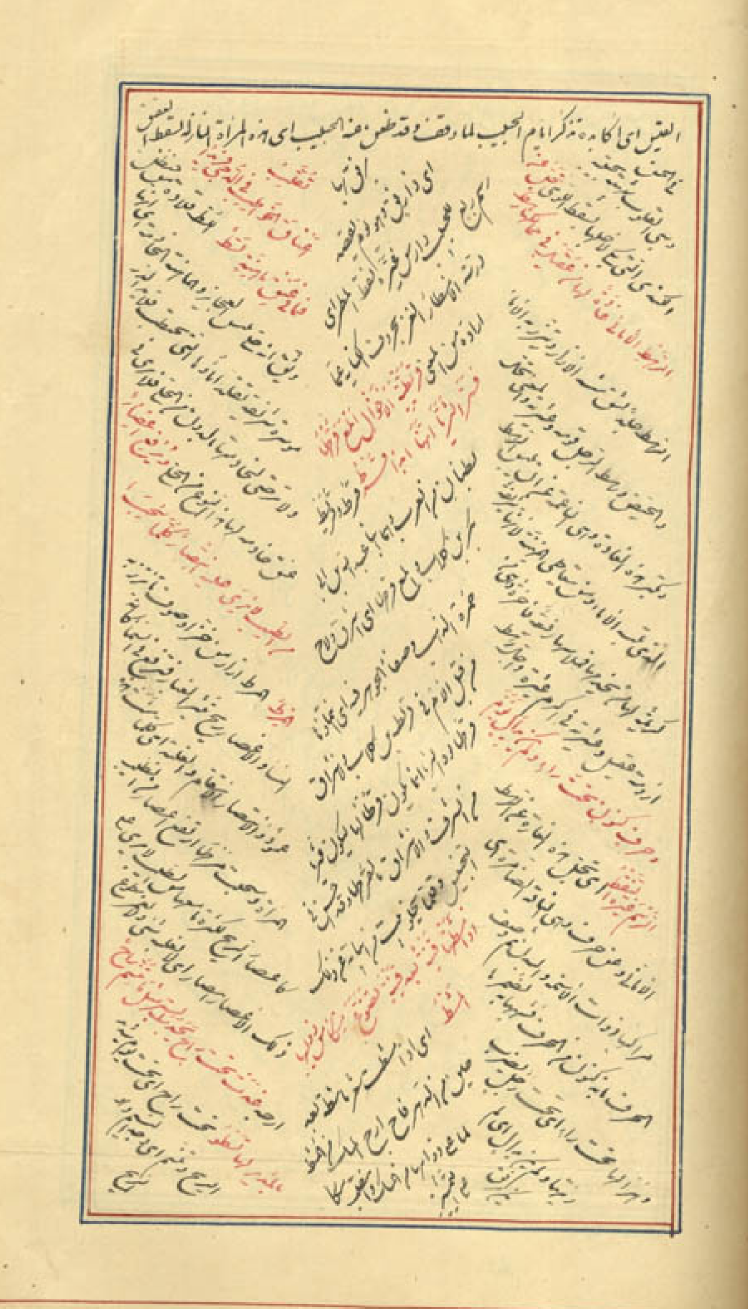


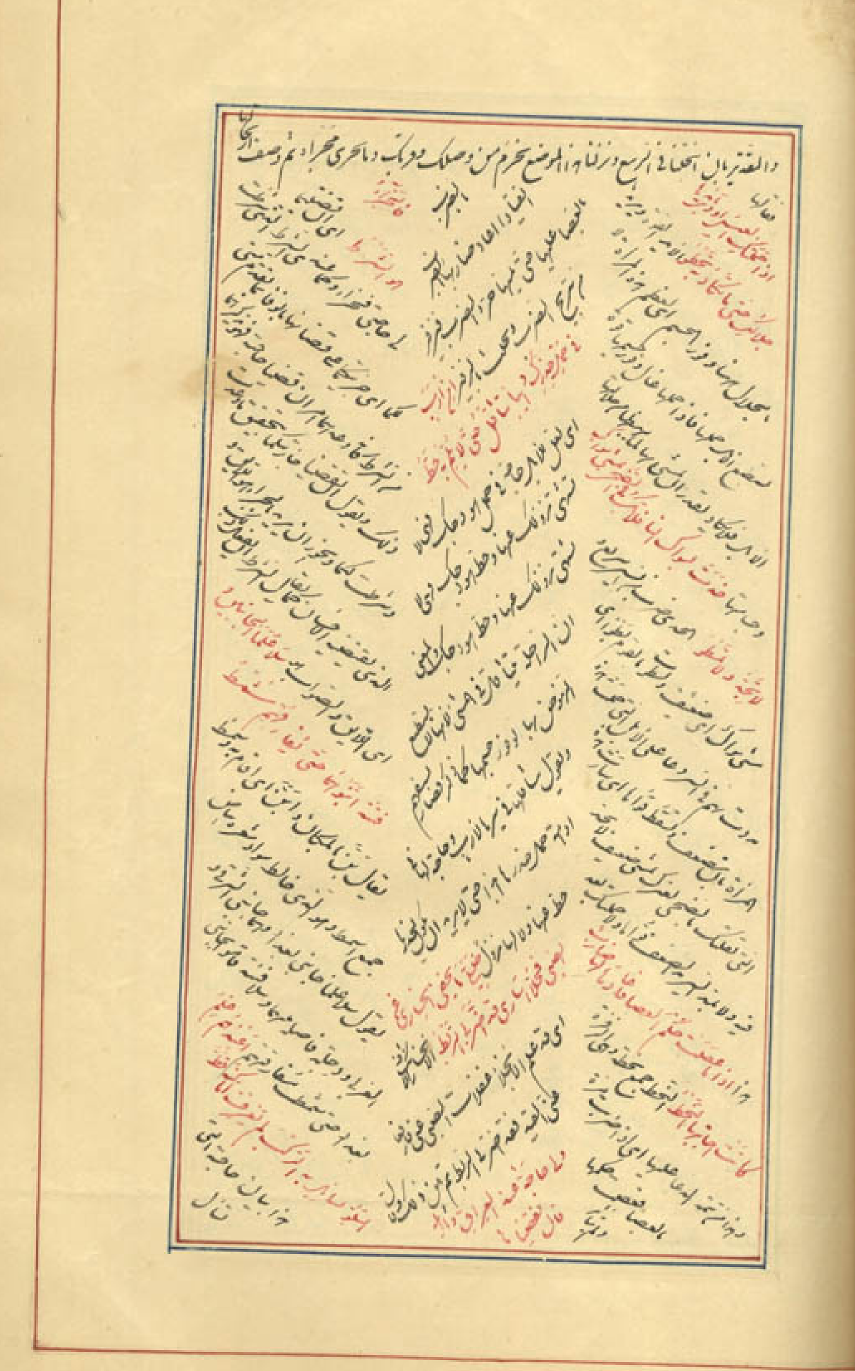


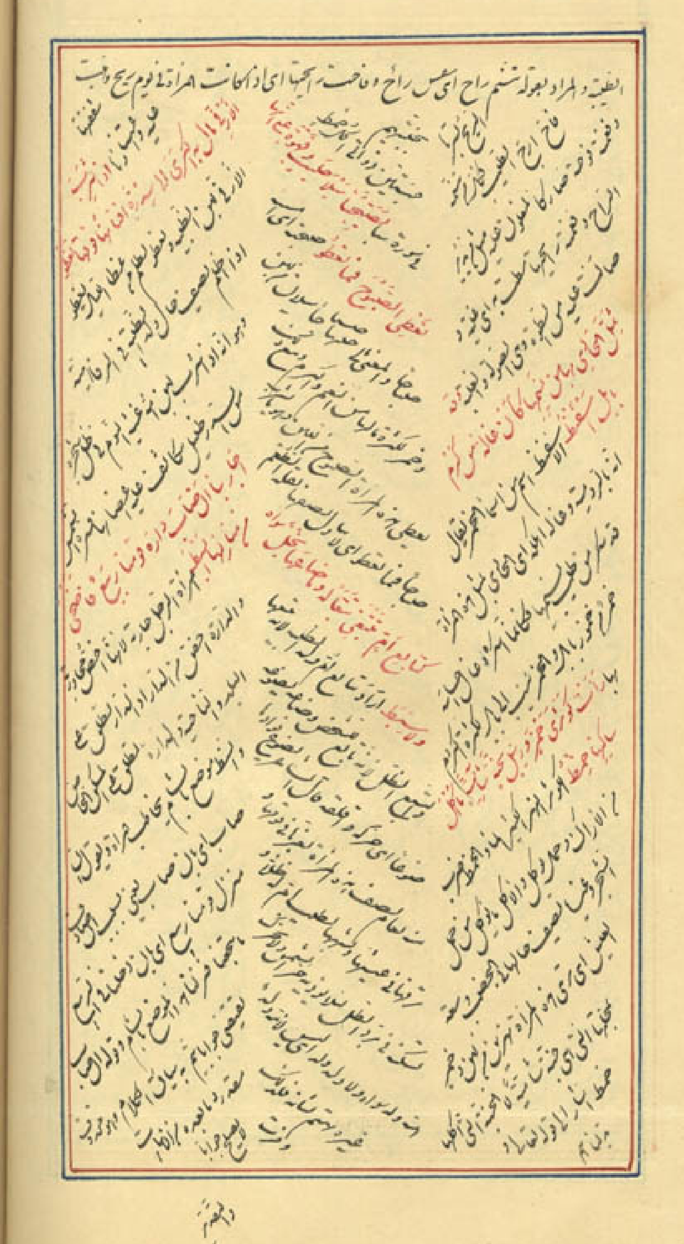


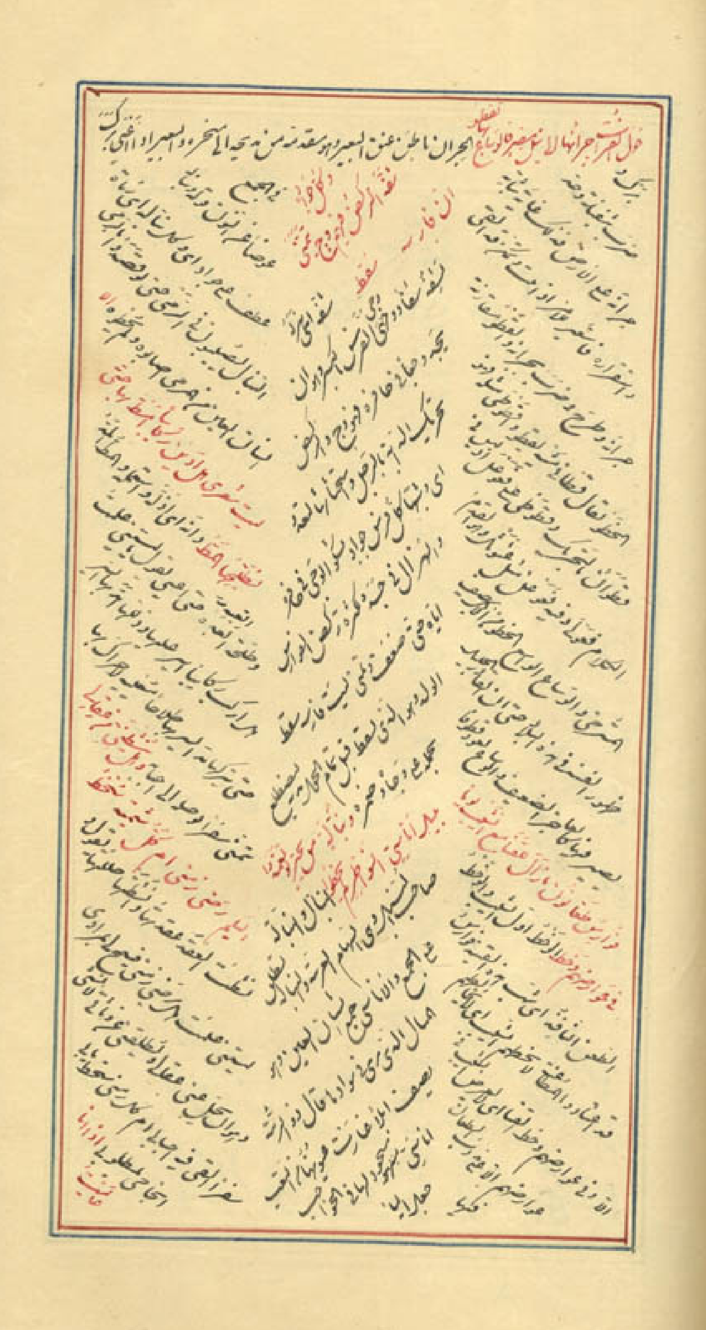


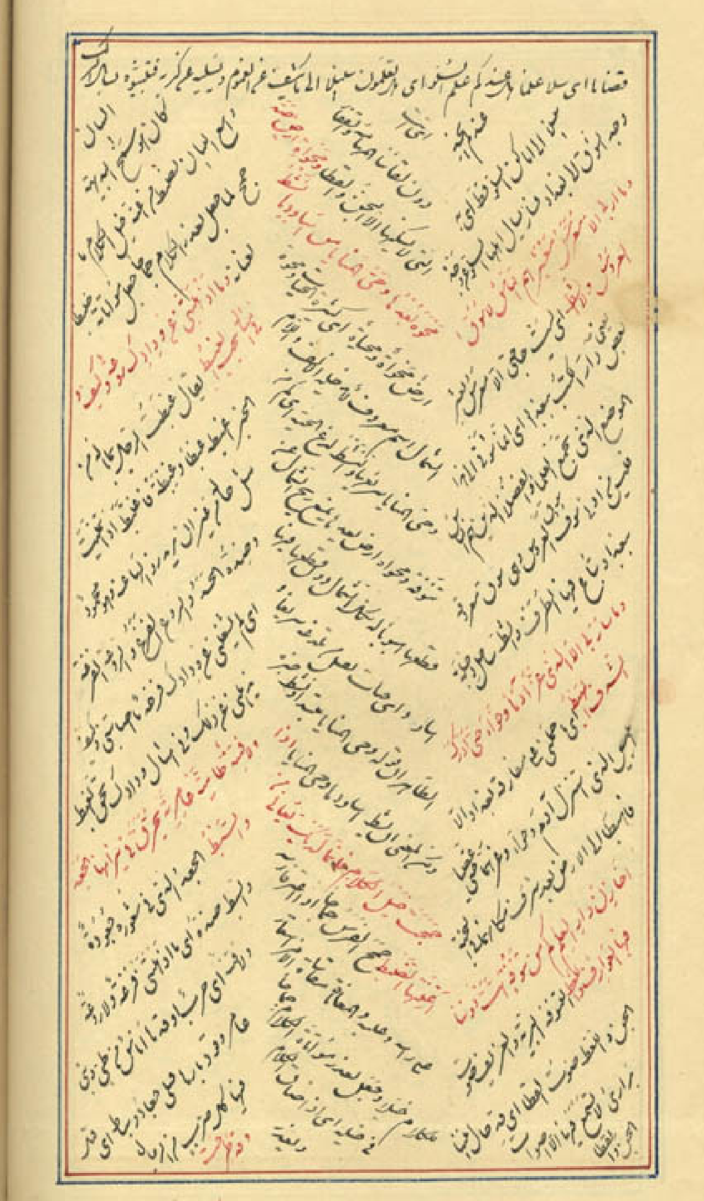


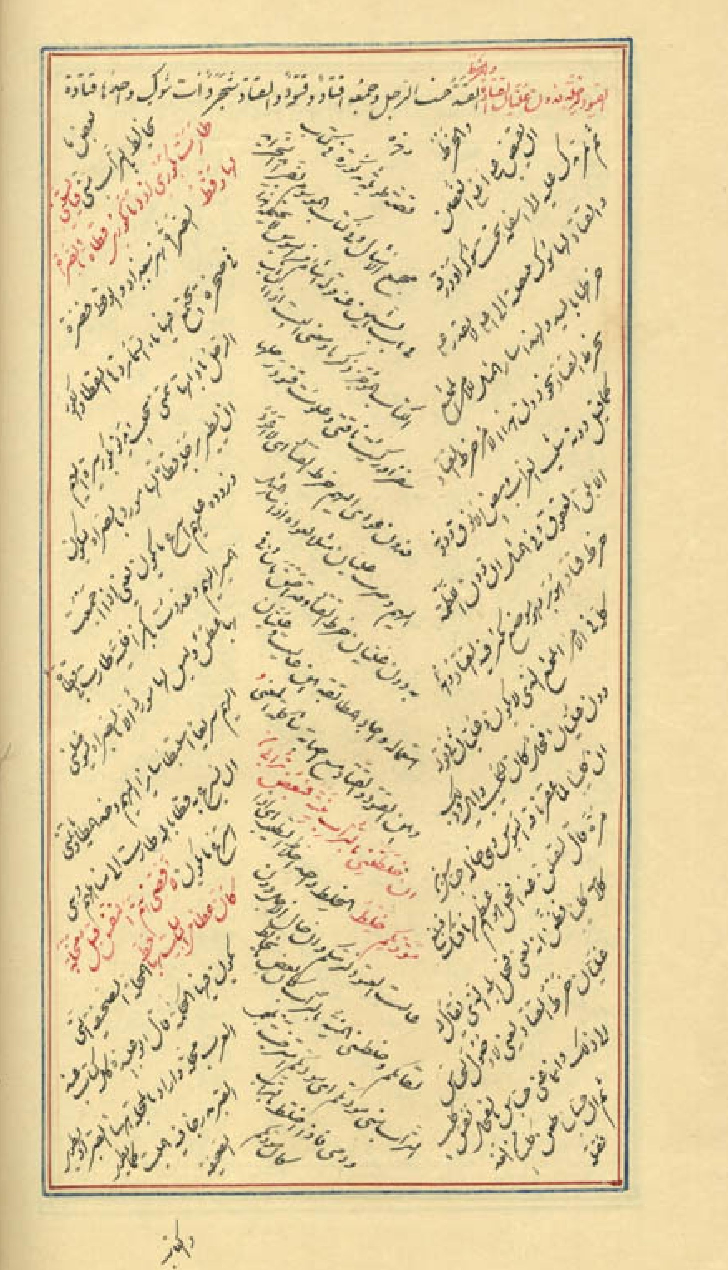




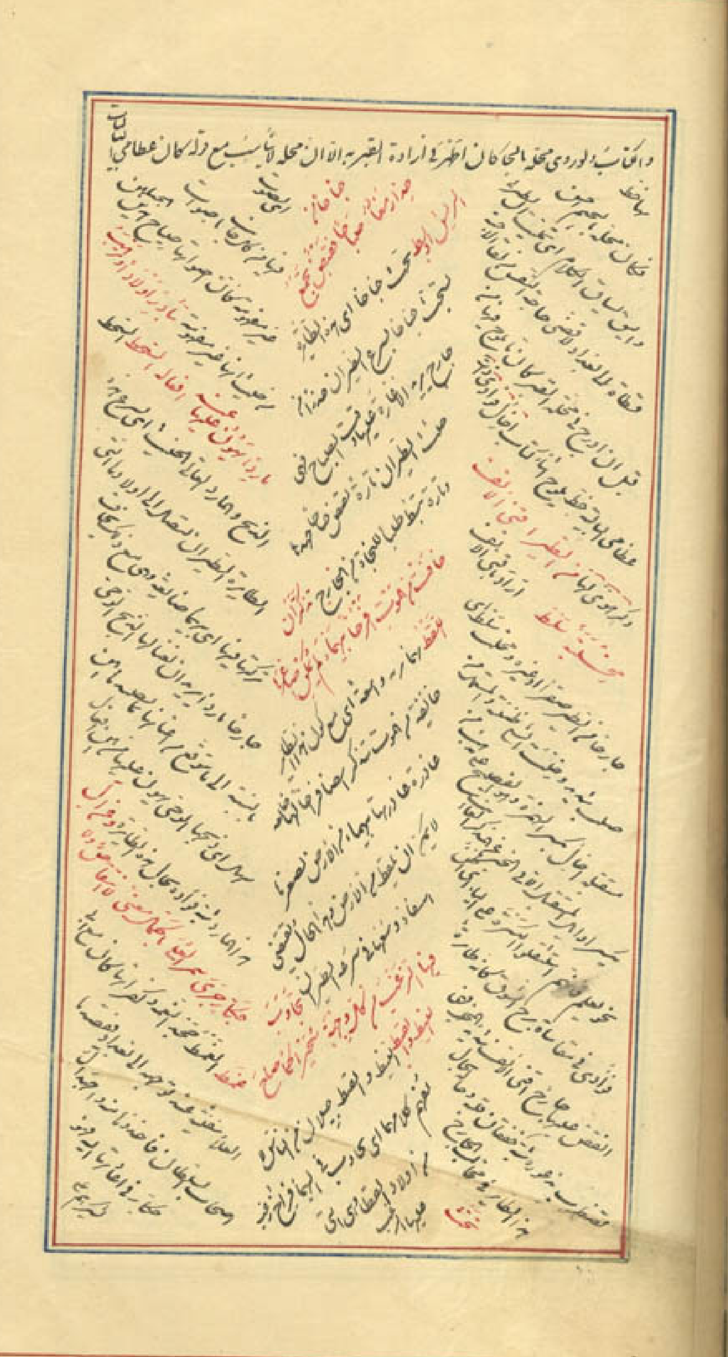






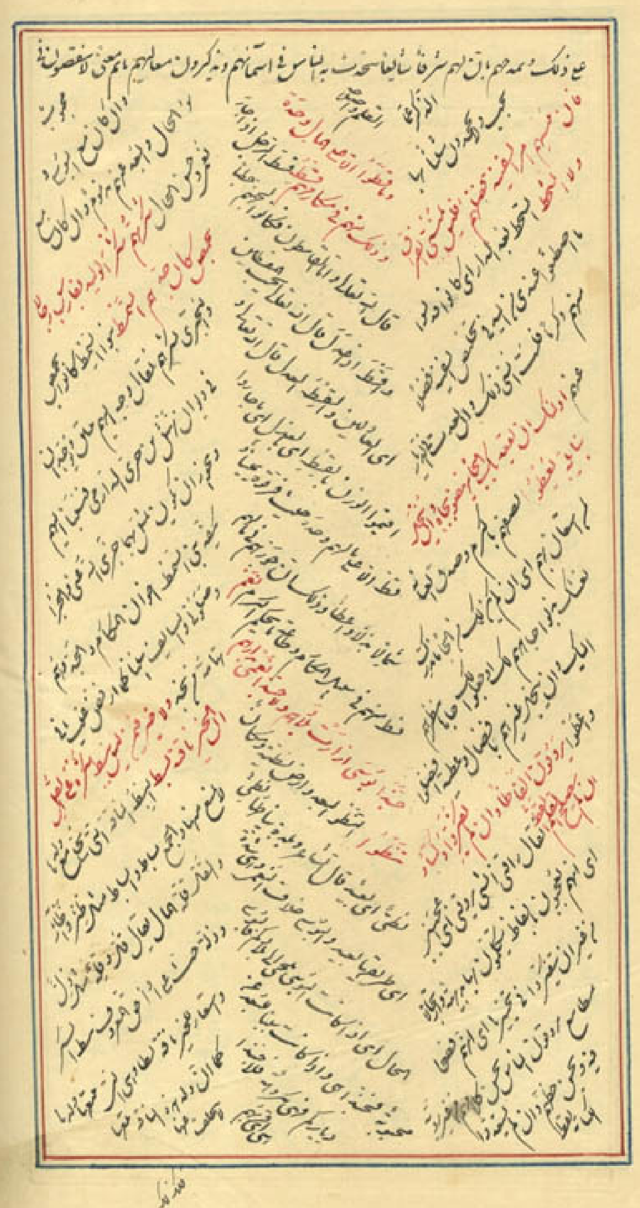


القتود وقتدة من عقبات العقاب القتد خشب الرحل وجمعه اقتاد وقتود والقتاد شجر ذات شوك واحدها قتادة

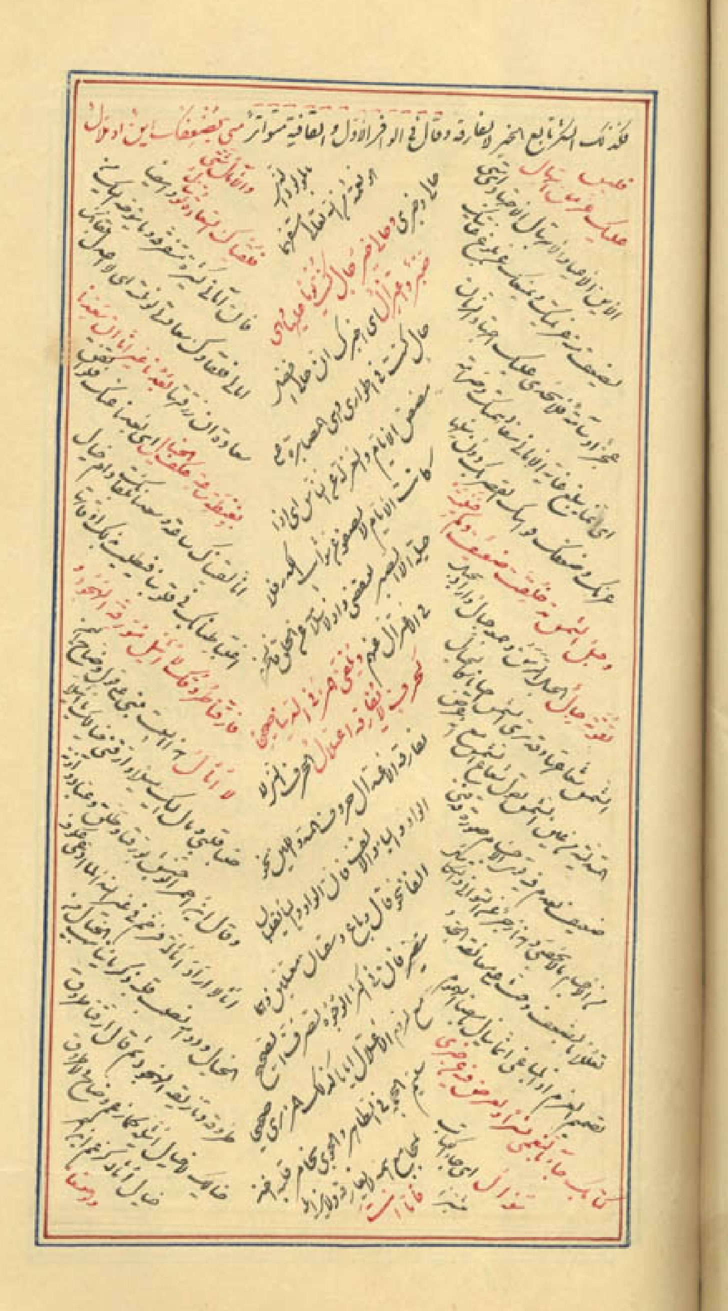


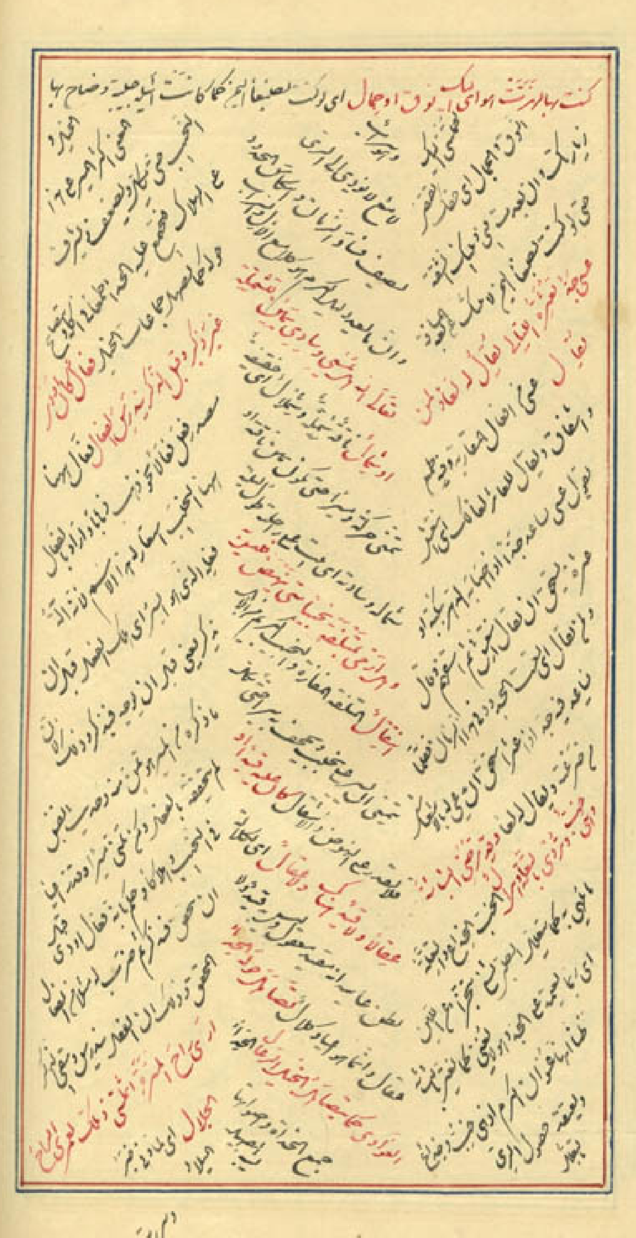
والقتاب بالورودي محلها المحاكان الظبي ارادة العقرب الا ان محله ... مع ... كان عطائي

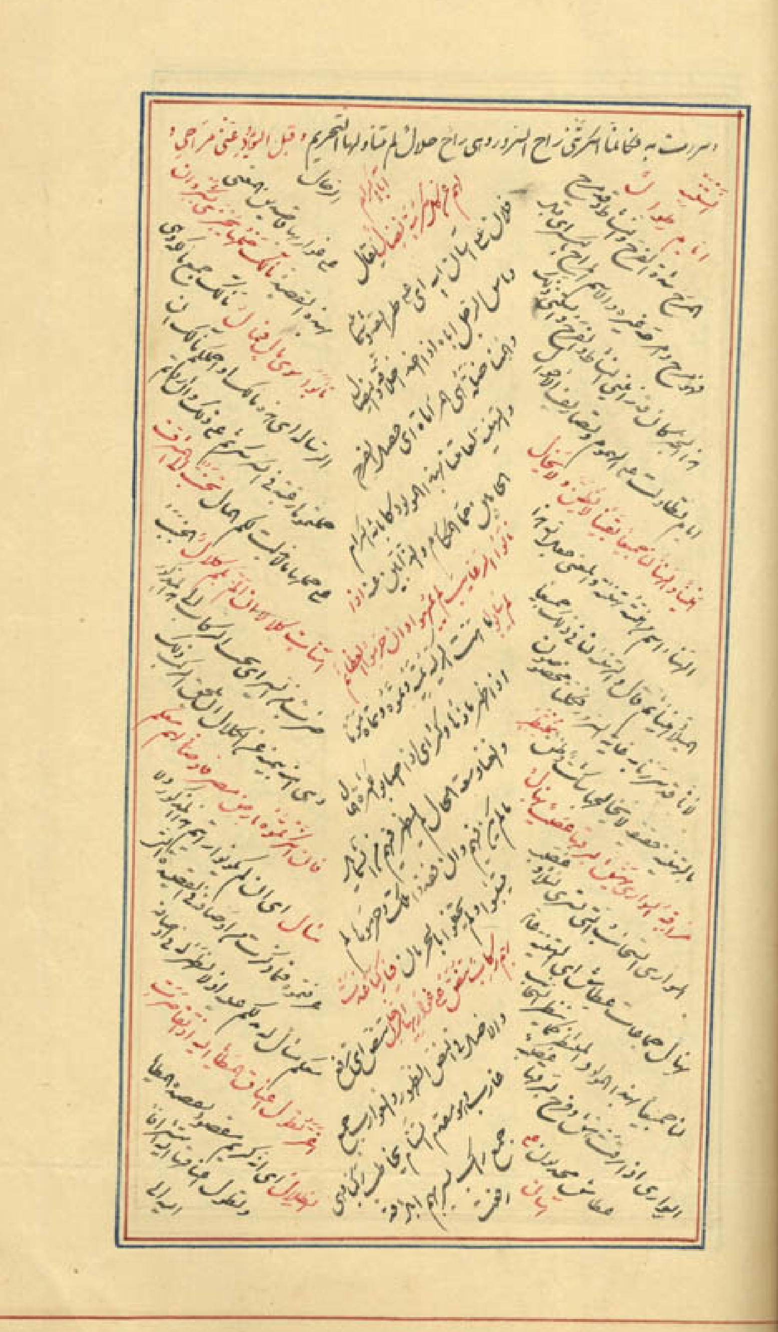
مع ذلك ومع هم ابن ابهم شرفا سايغا حدث به الناس في اسمائهم ويذكرون مساعيهم اي معنى لا تفضوا نة

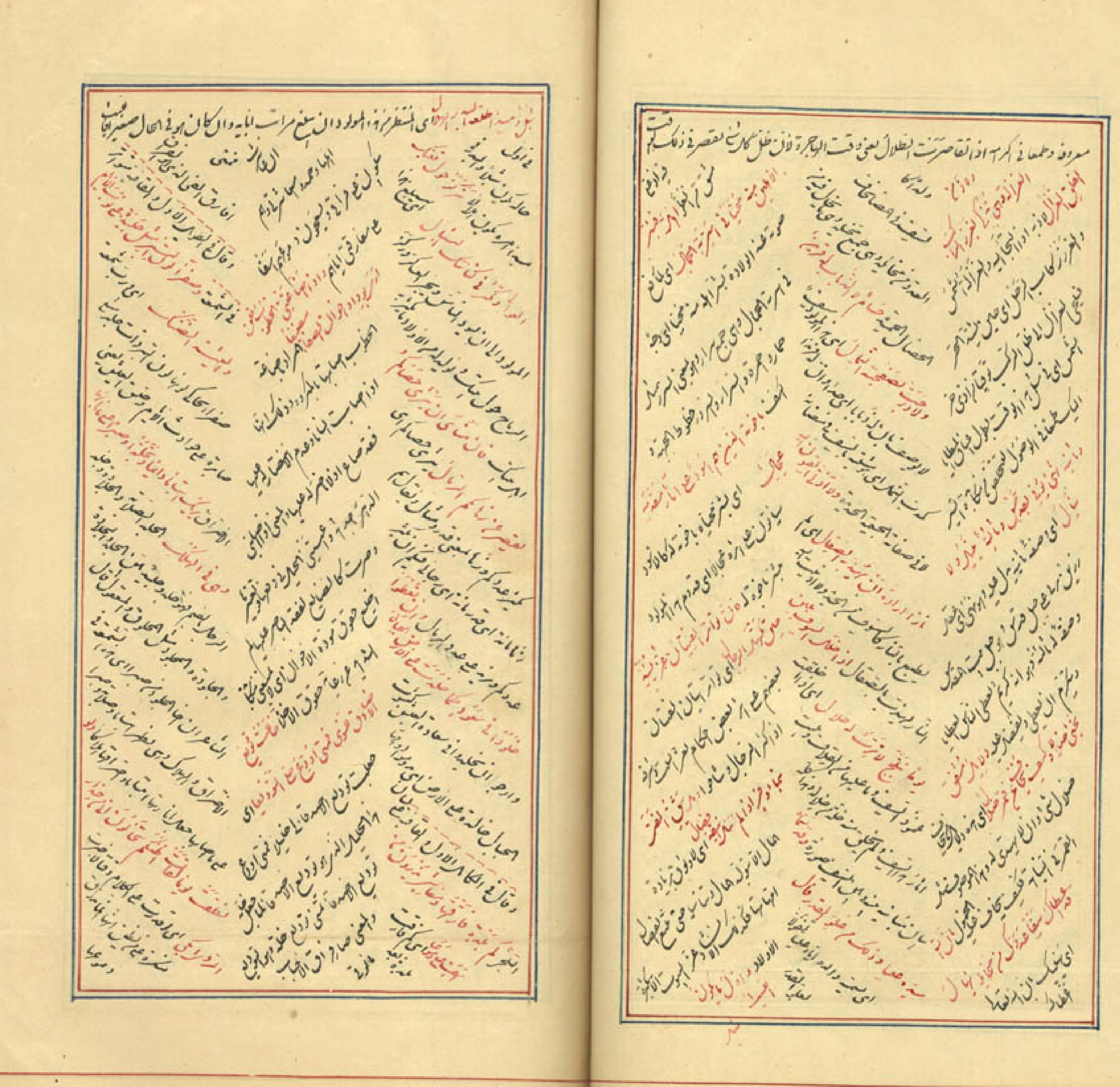


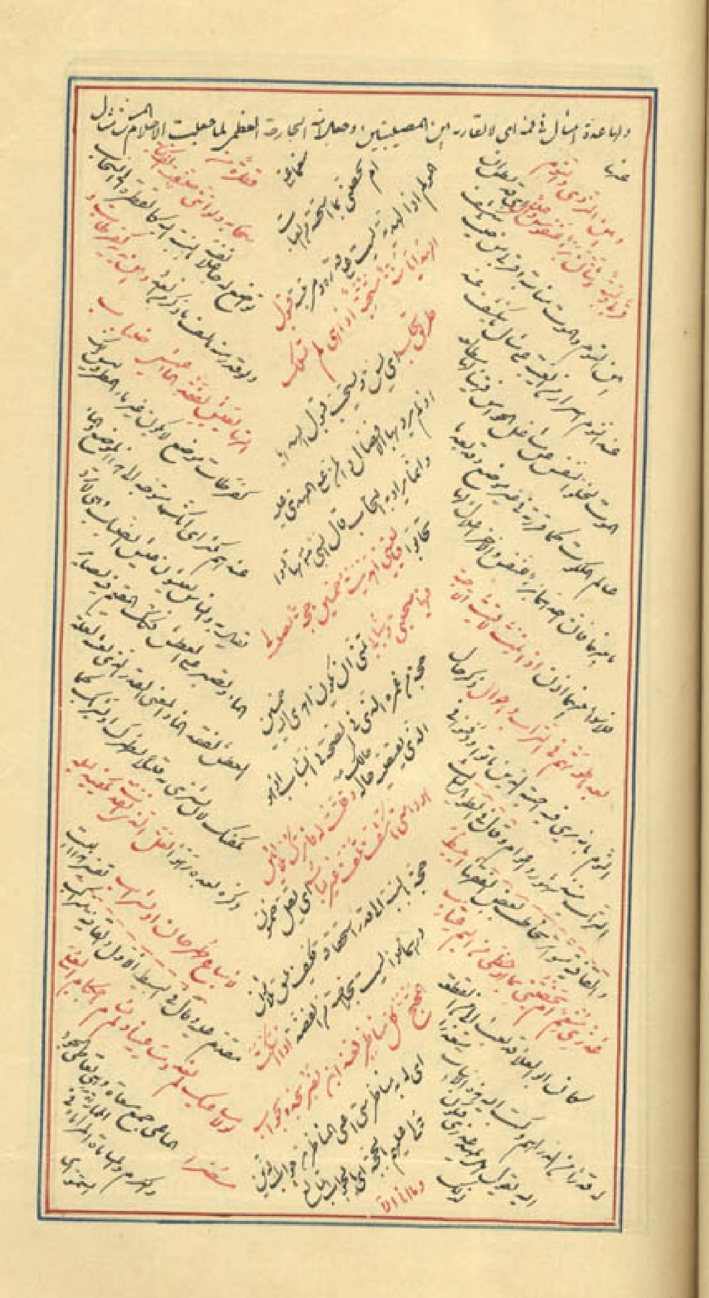
فكذلك الحد الرابع الخير بعارضة وقال في الاول في الاول والعاقبة متواتر مبني متضعضعا بين اذوال

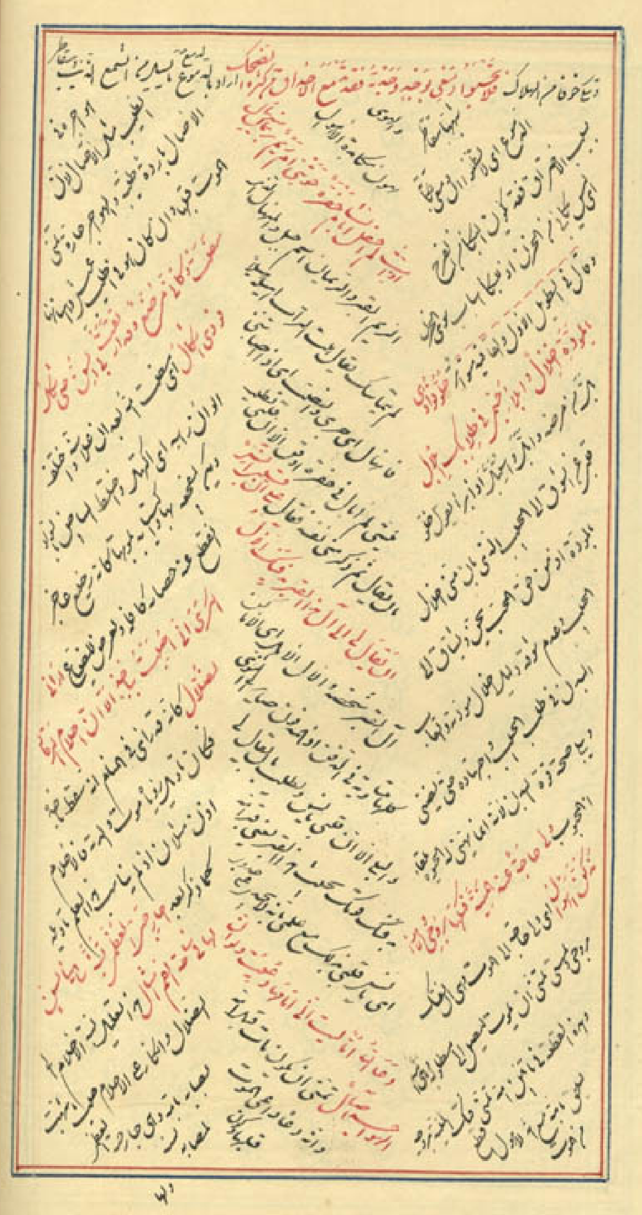


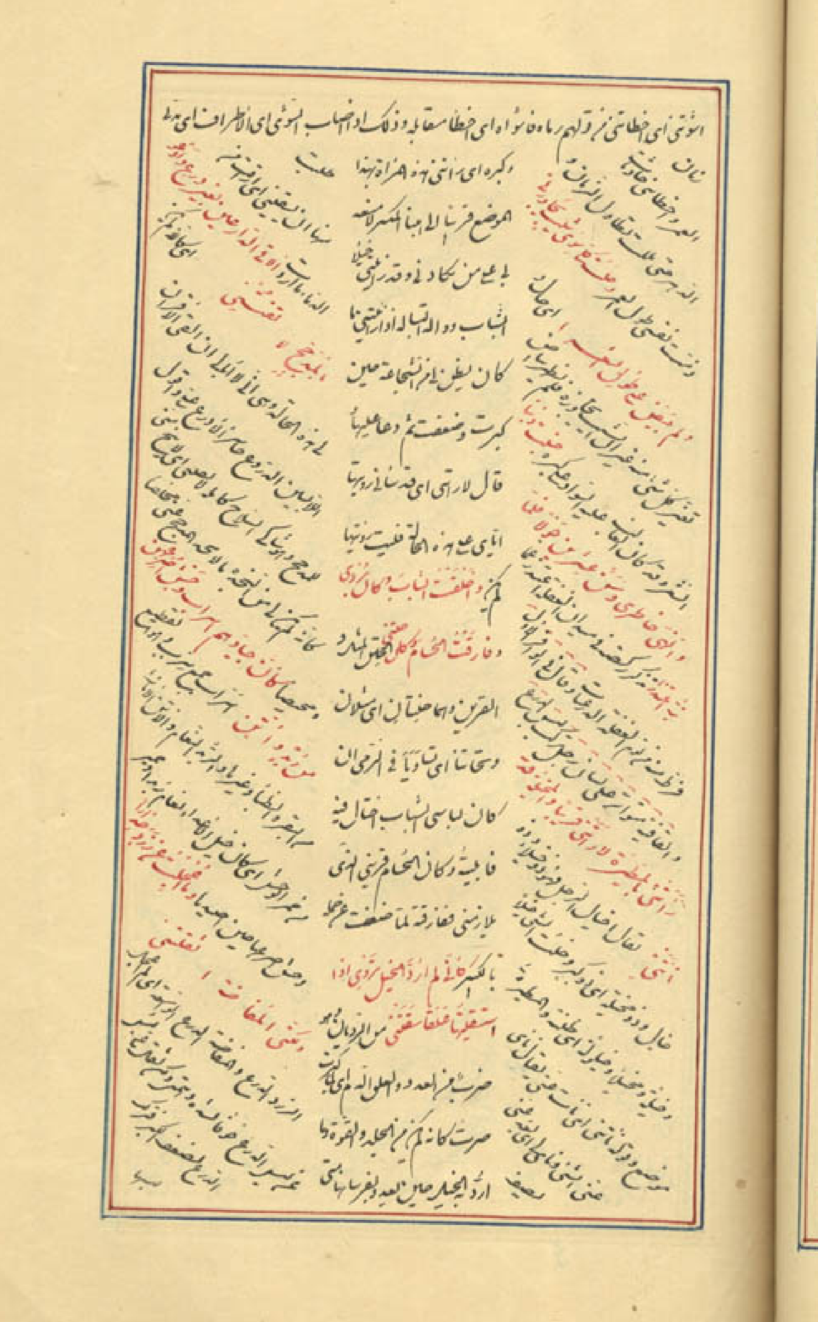


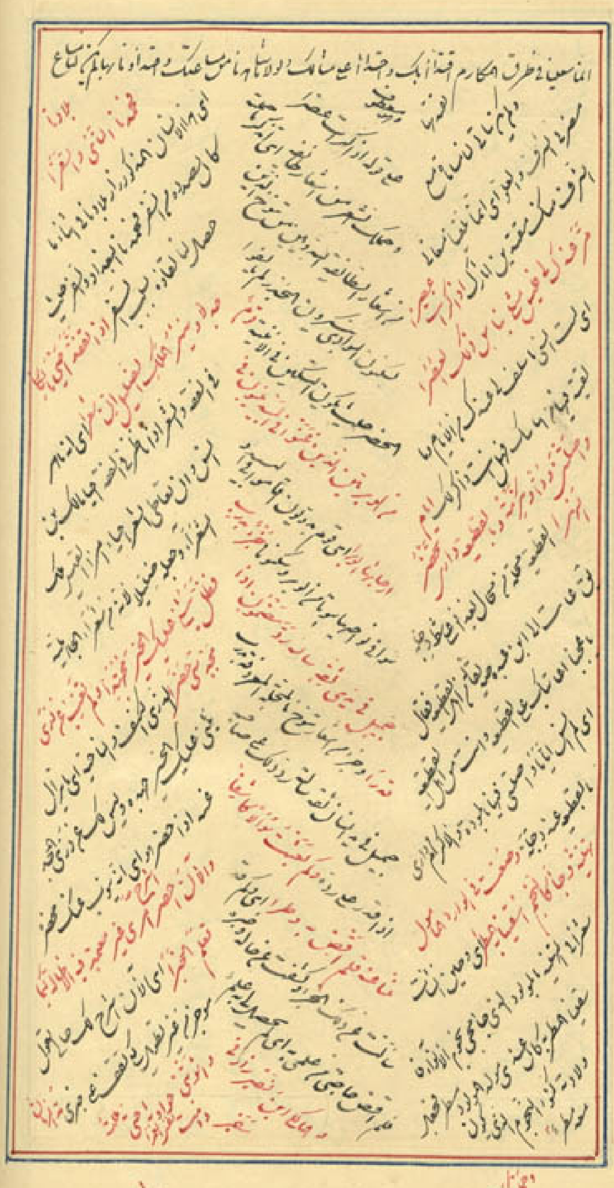


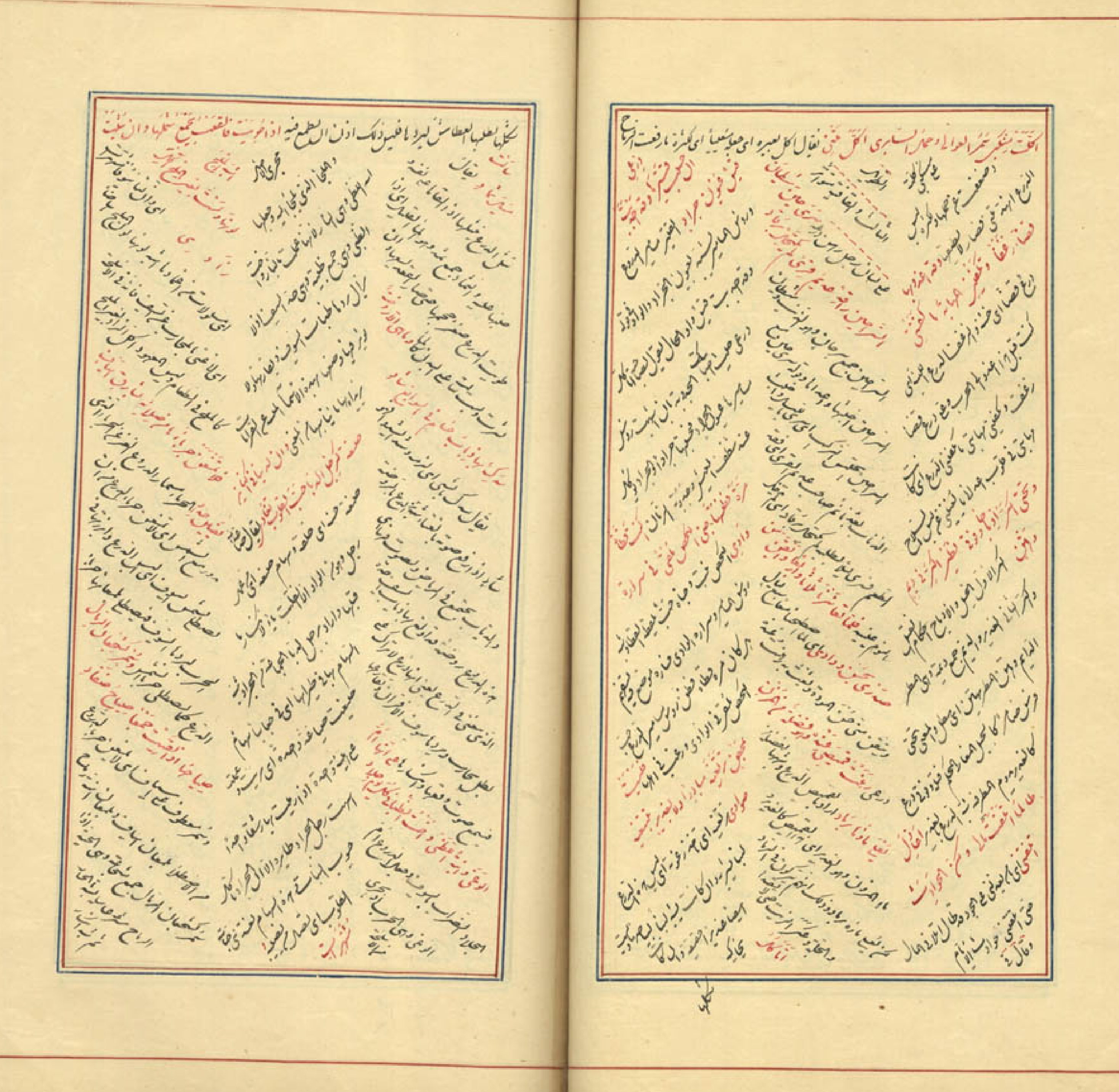


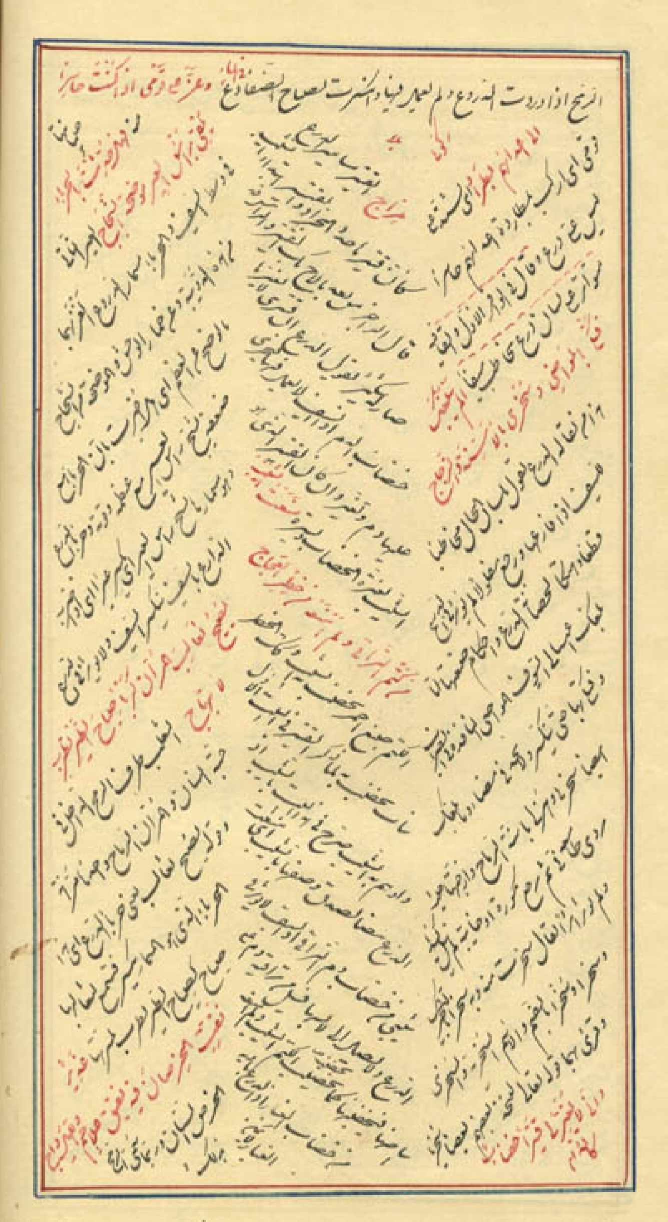


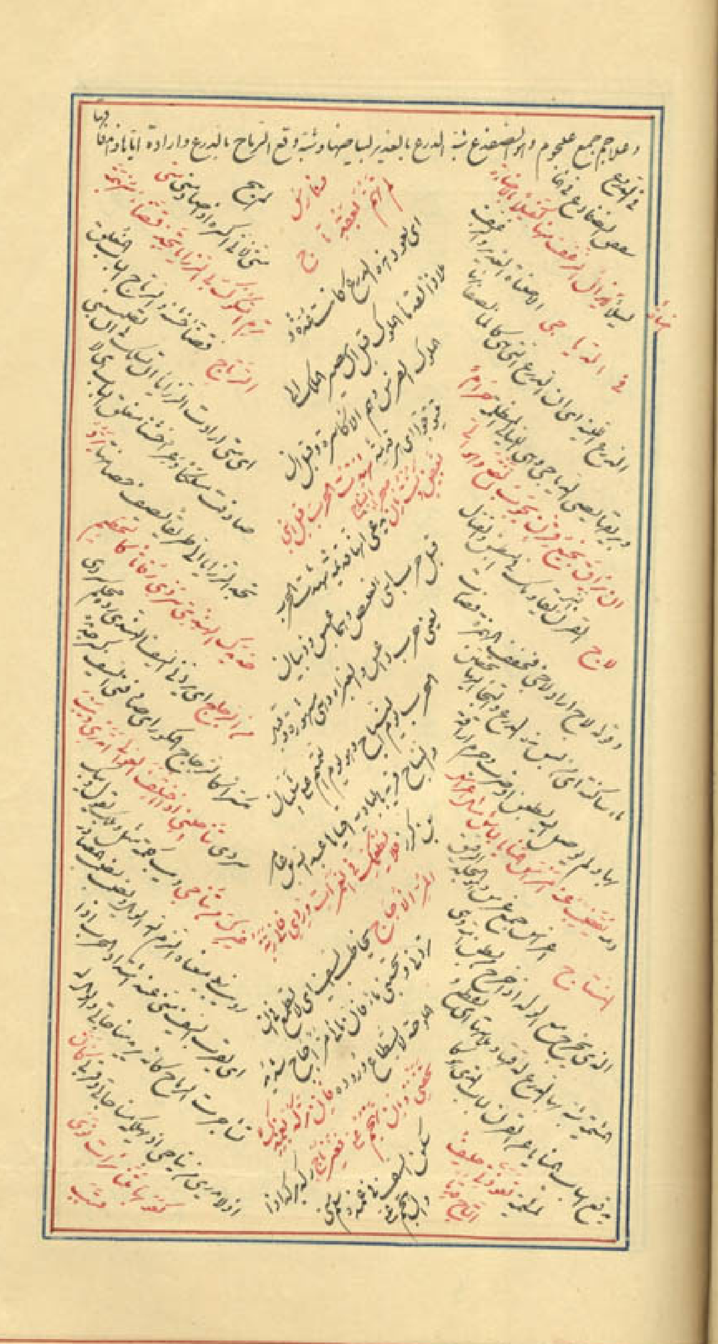


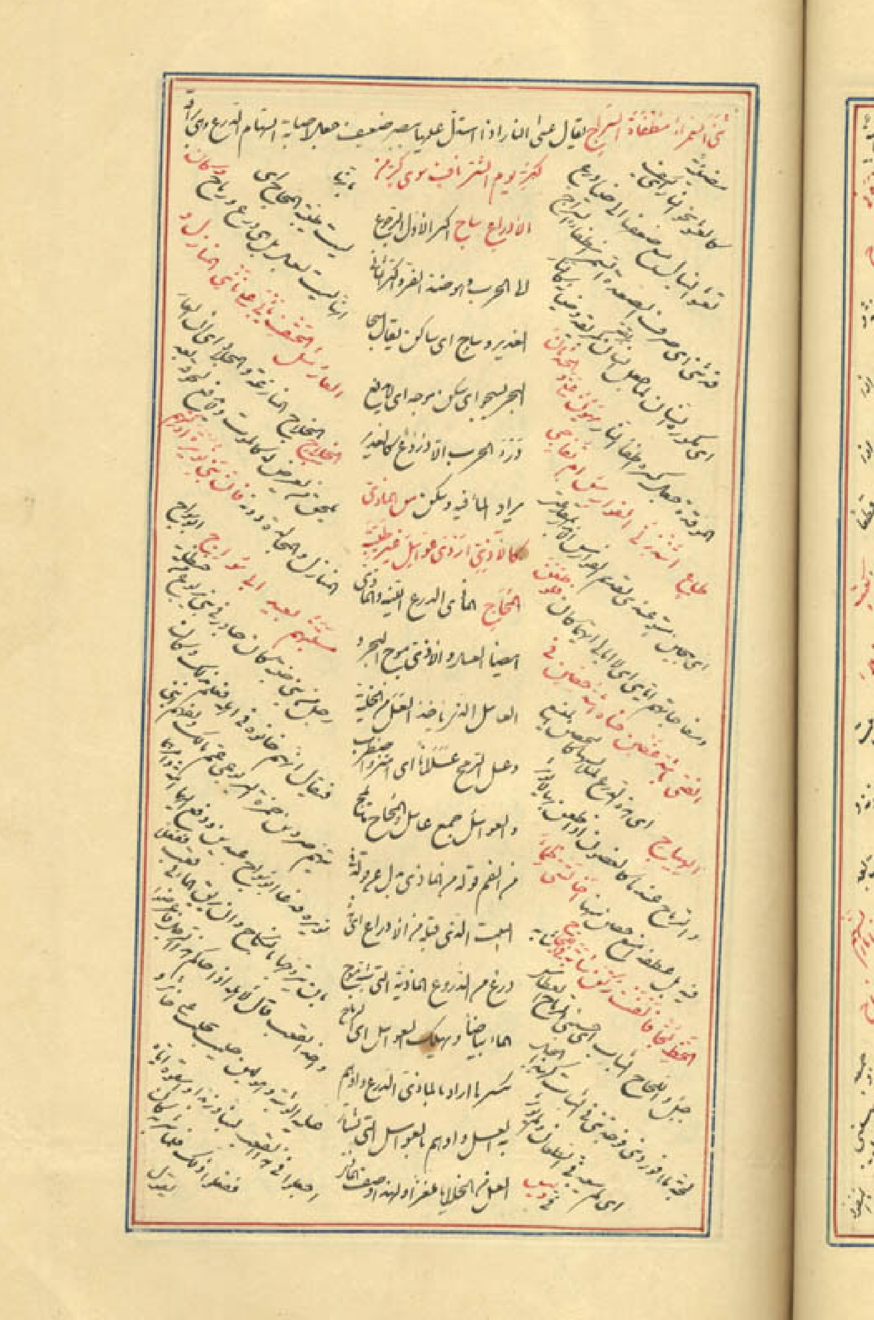


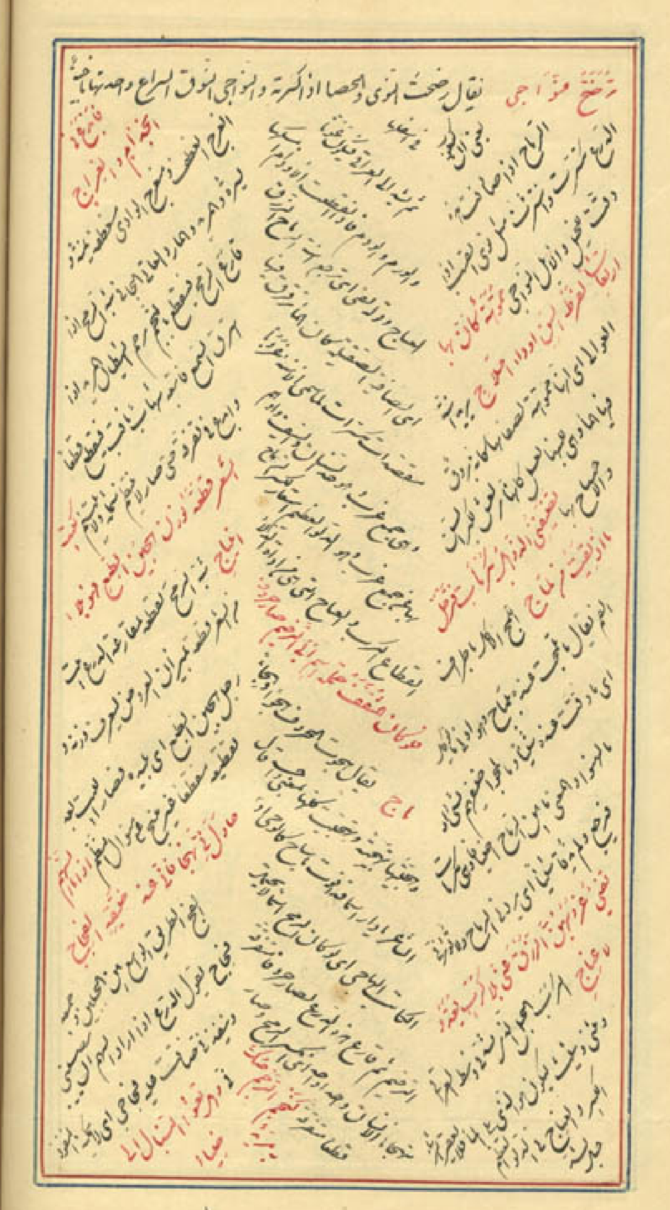


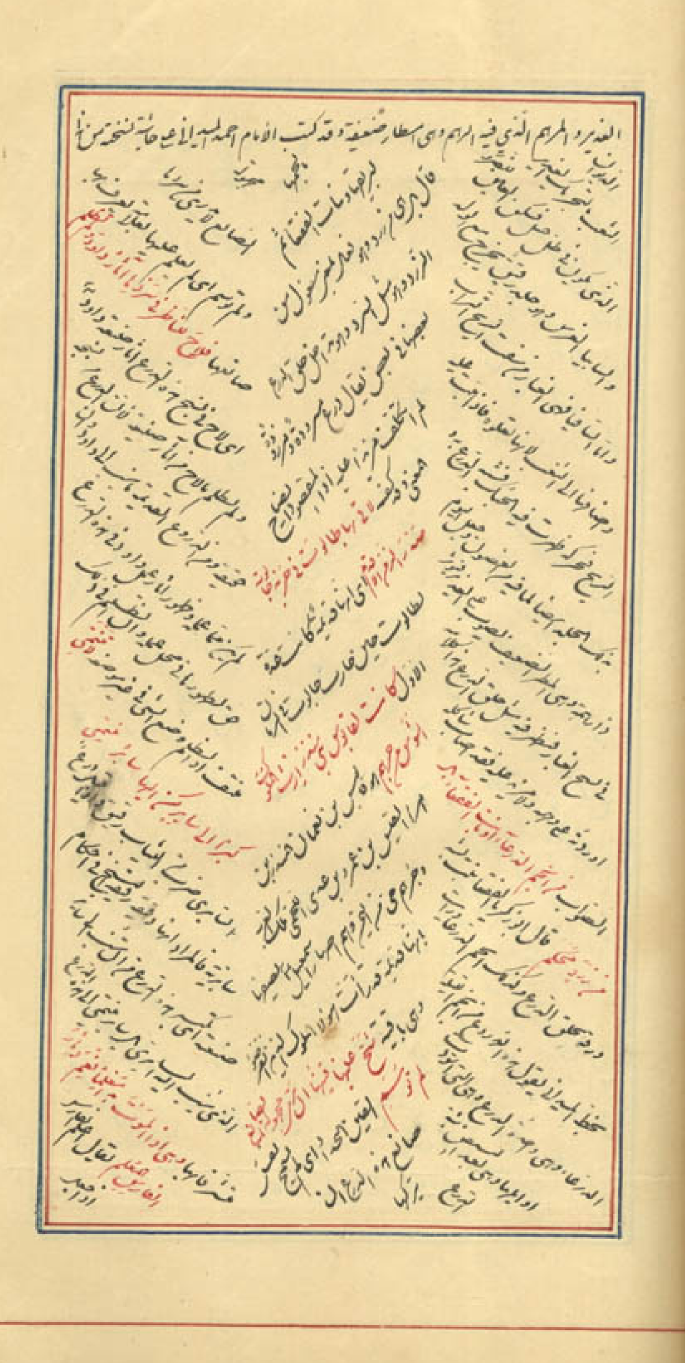


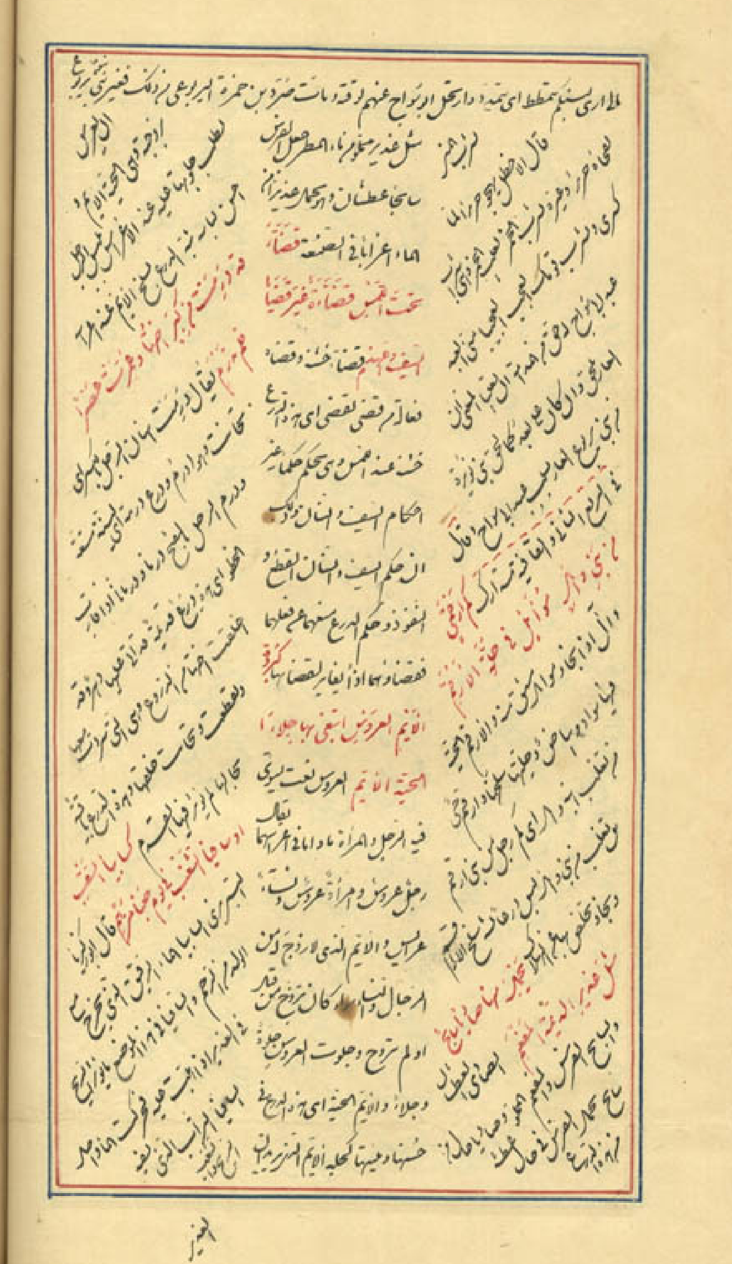




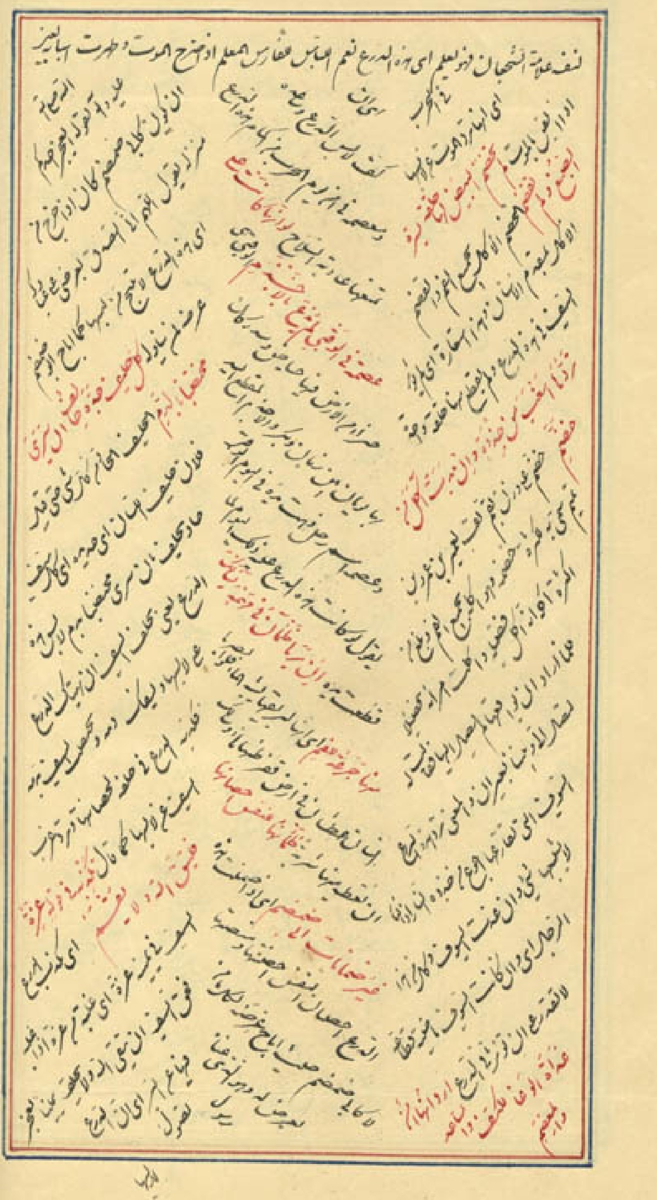


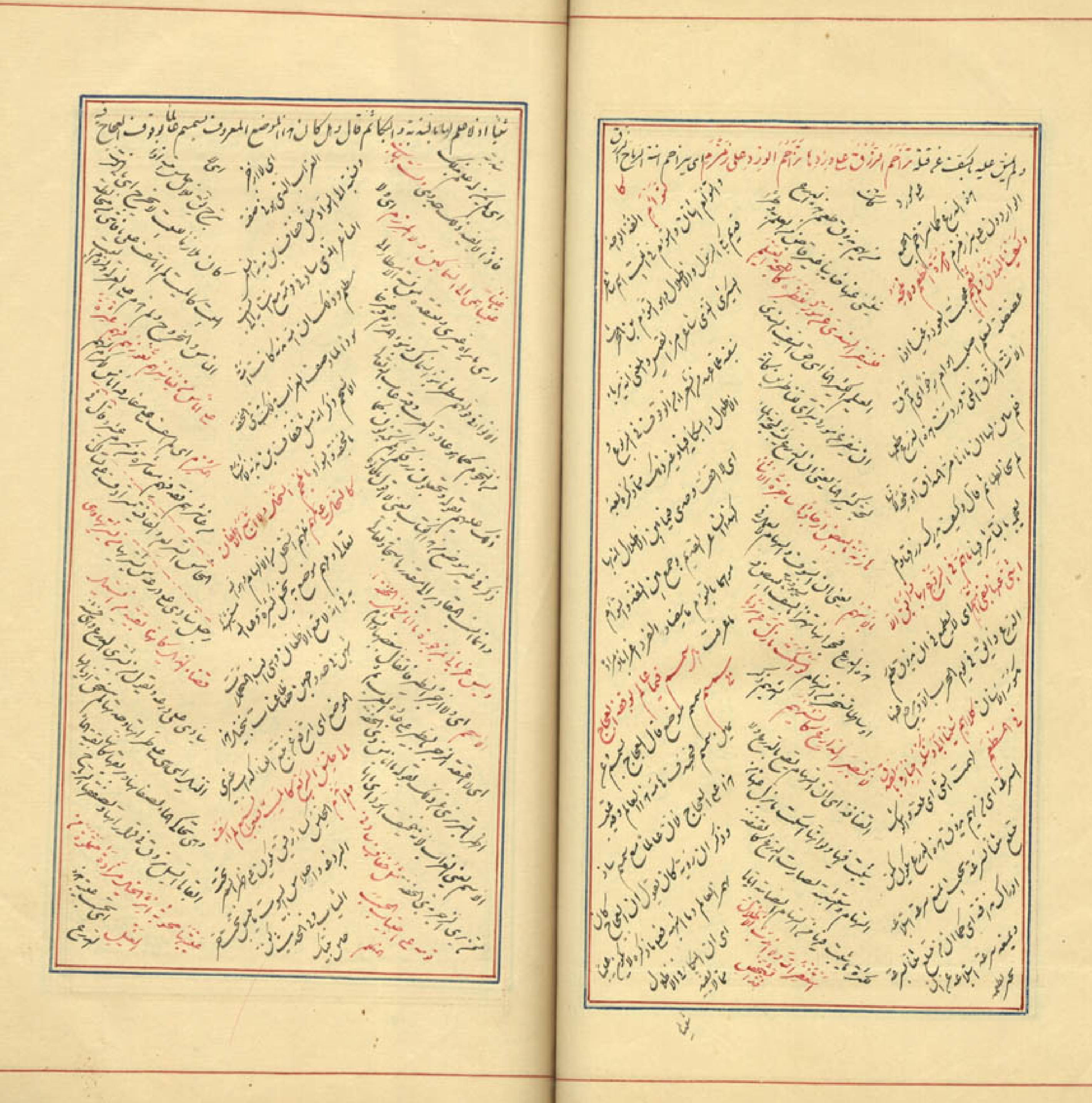


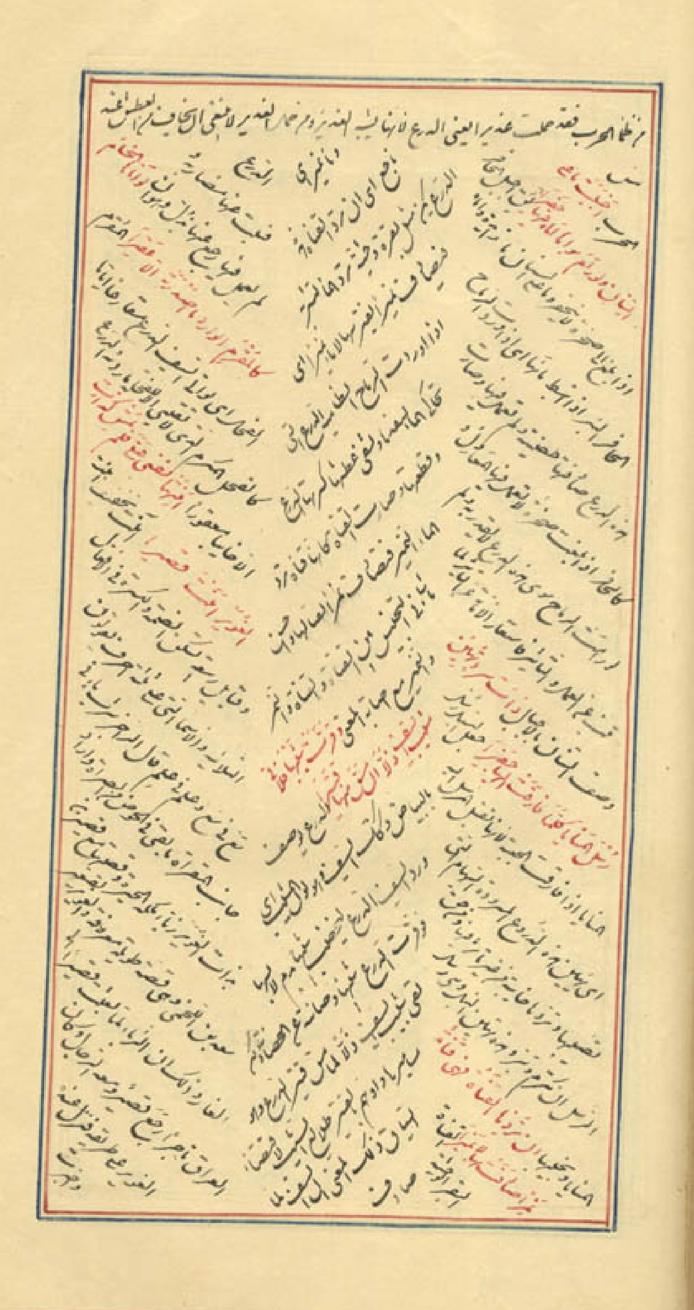


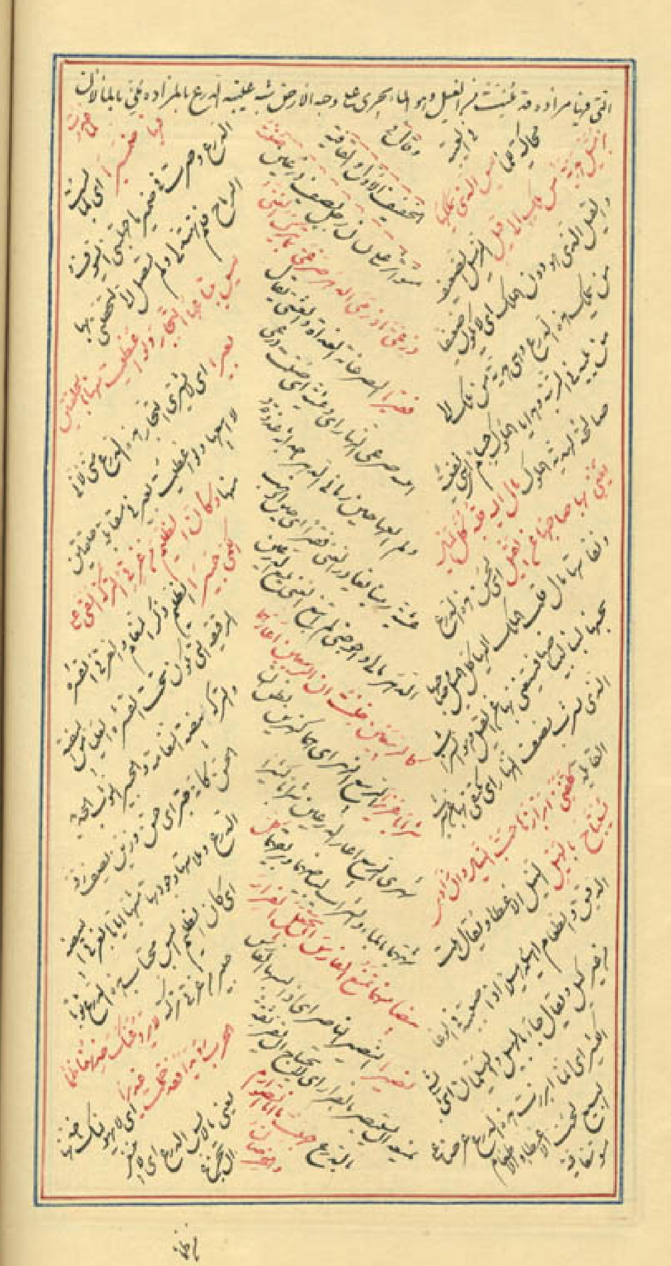


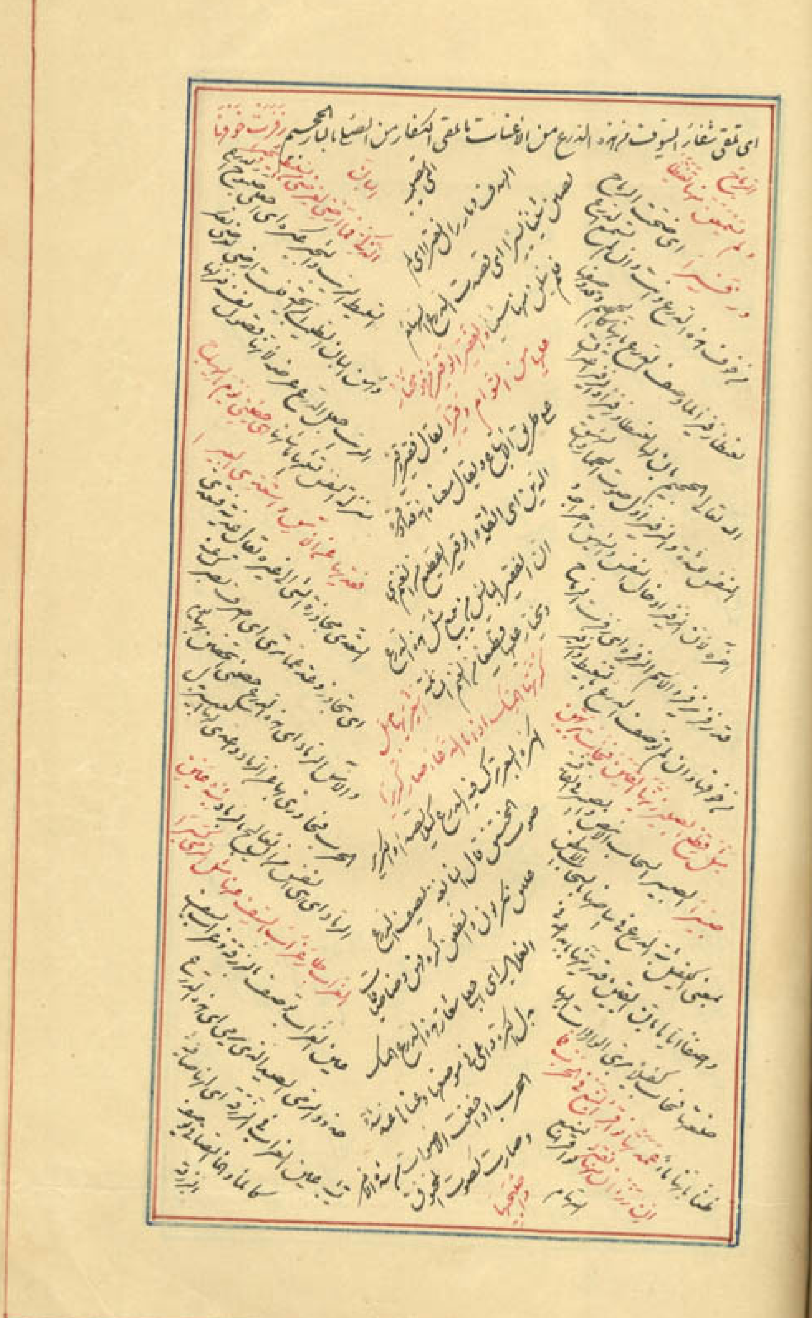


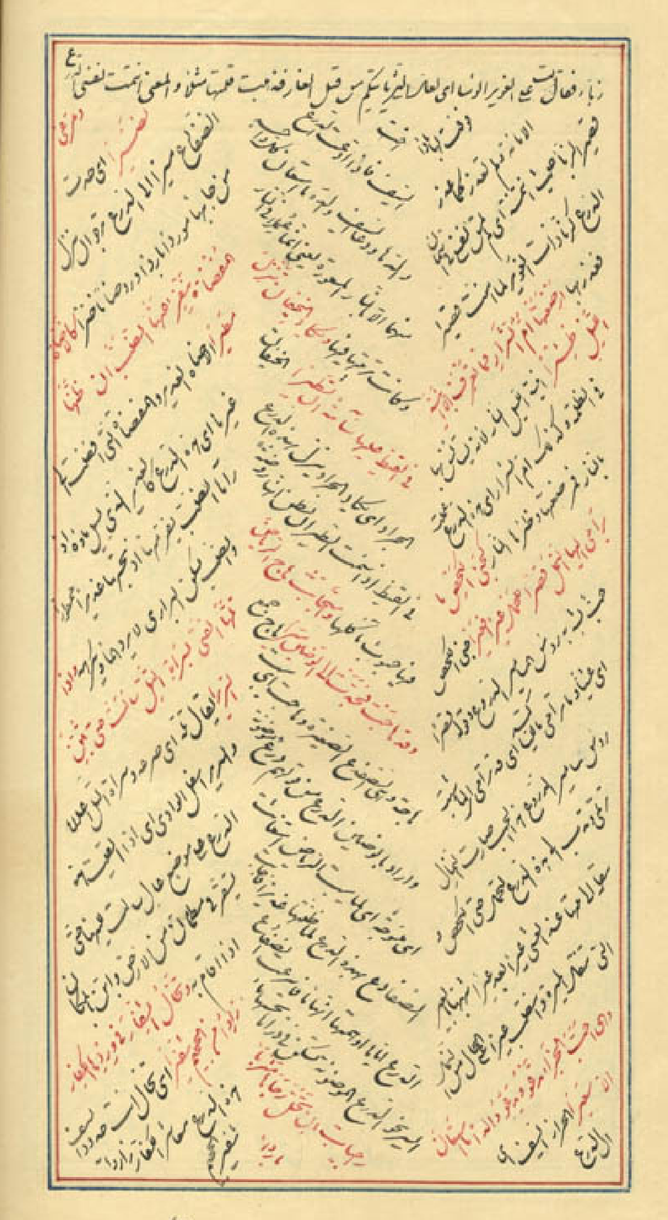








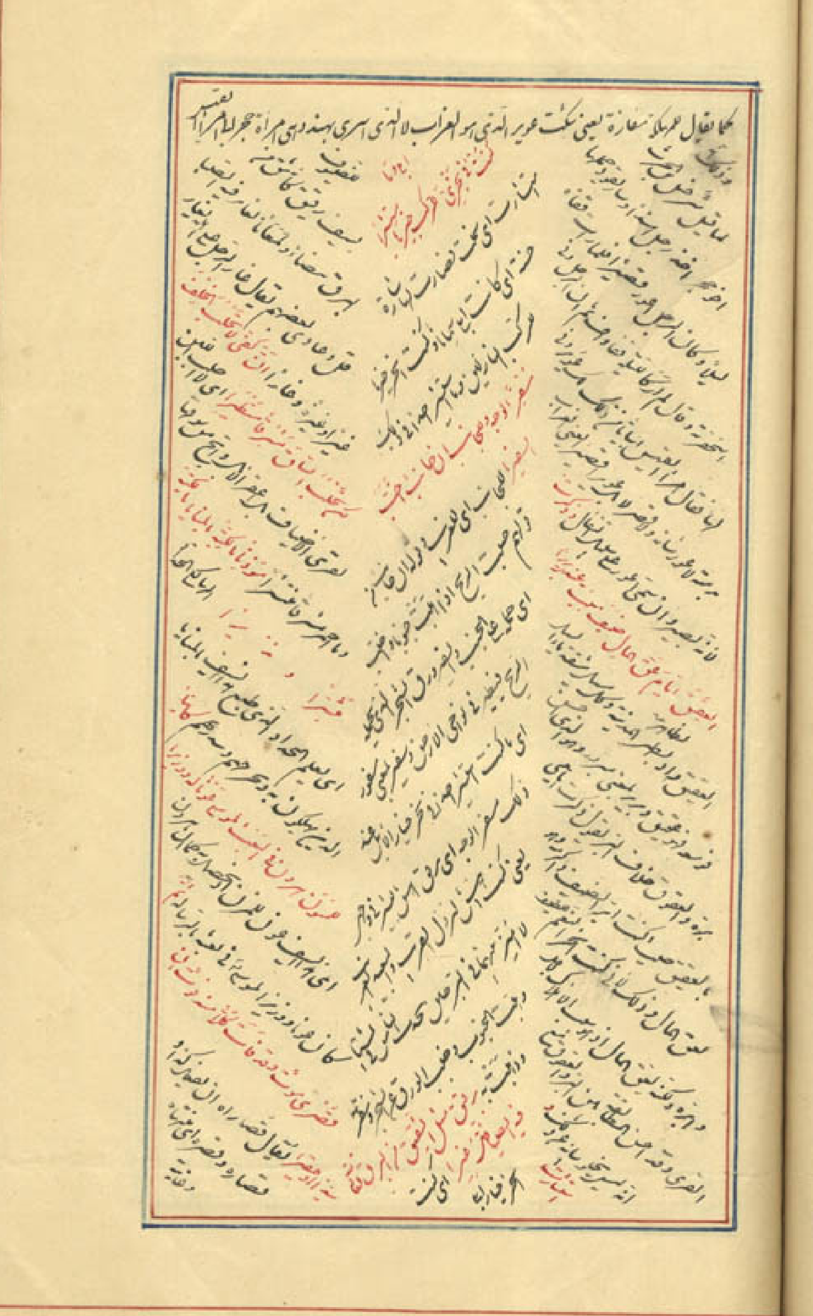


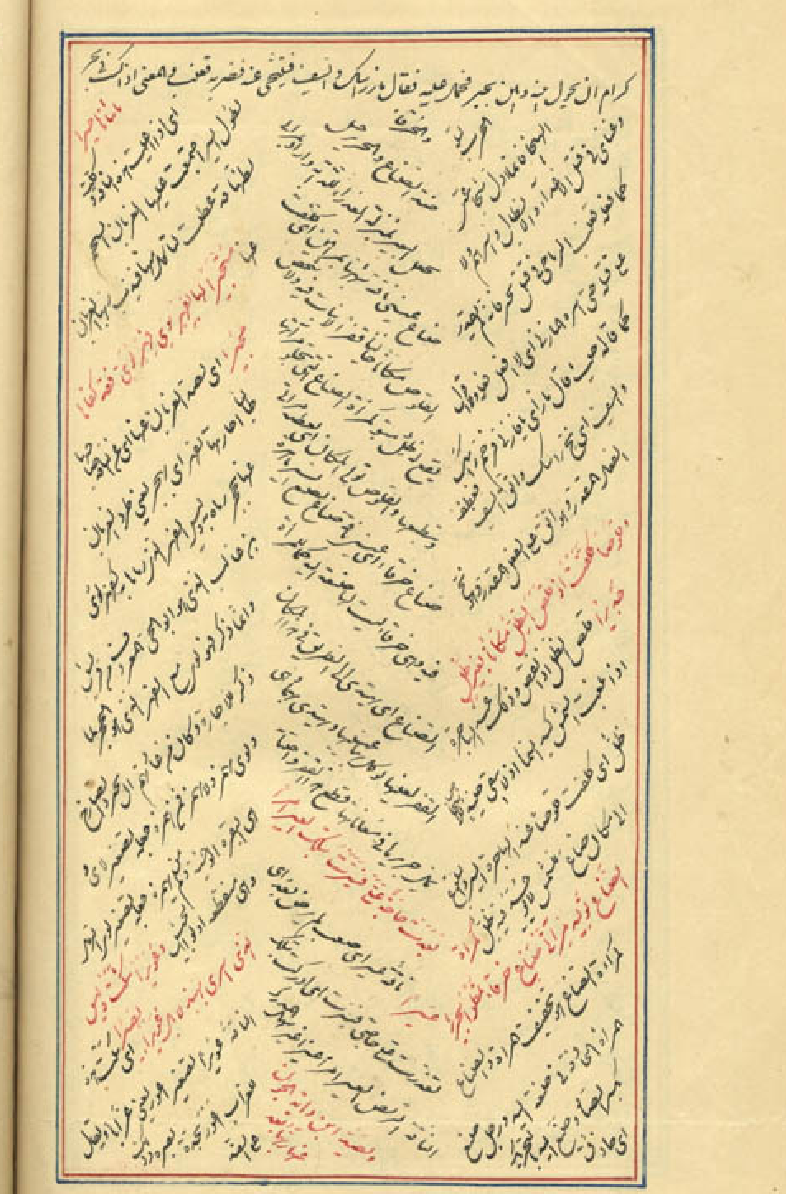


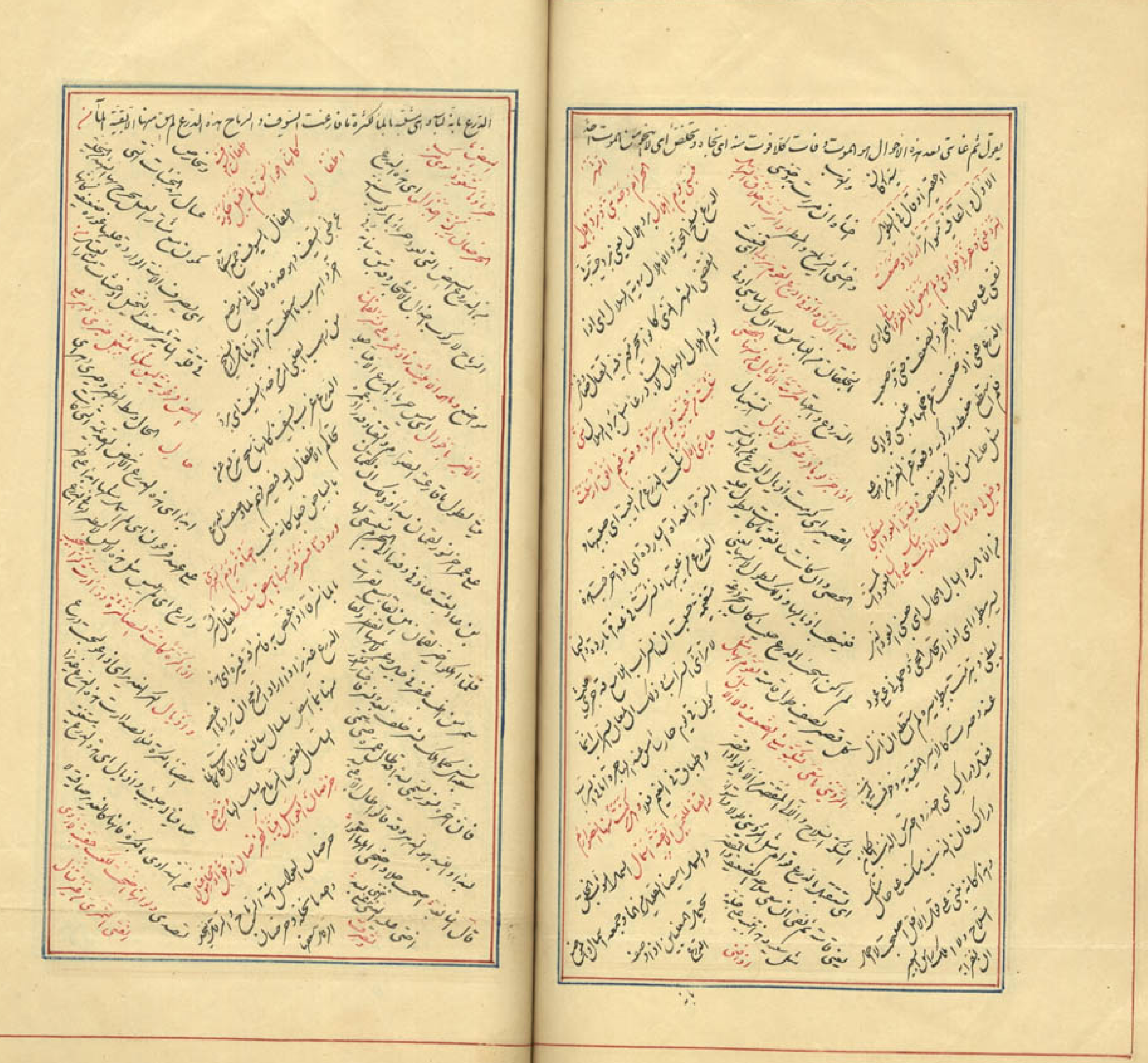


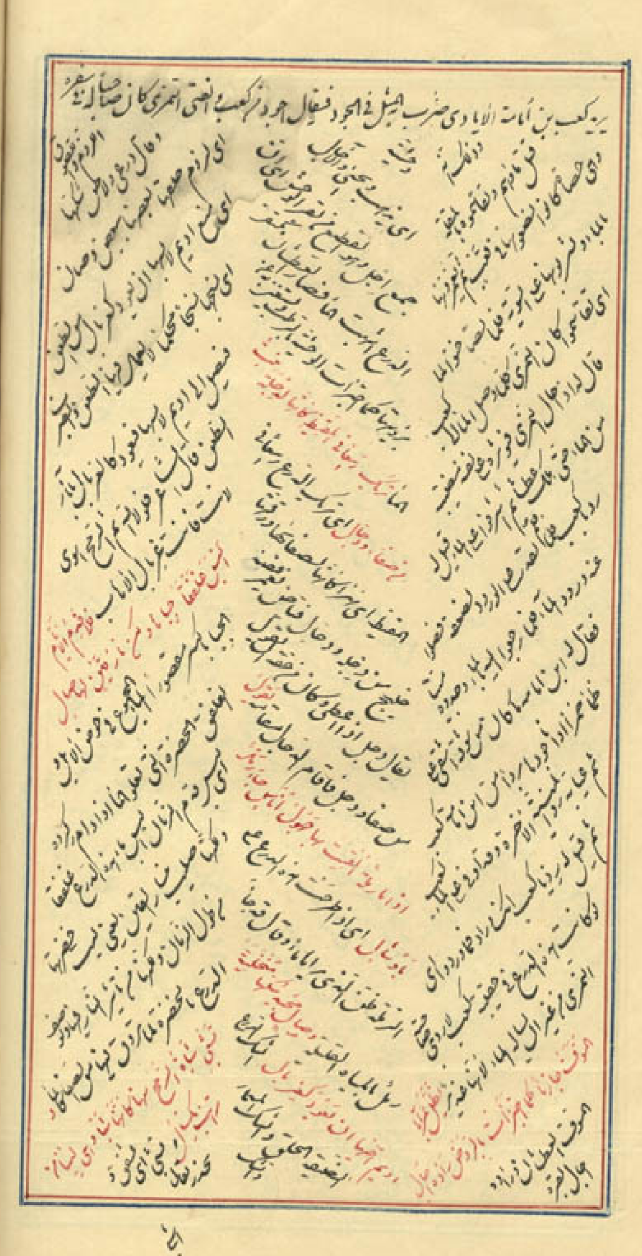
ای هی کعین الغراب دادا و ورد بها غراب النیف طار عنها کسر الکالعصیه التی یرمی بها السهام ای لا وزر

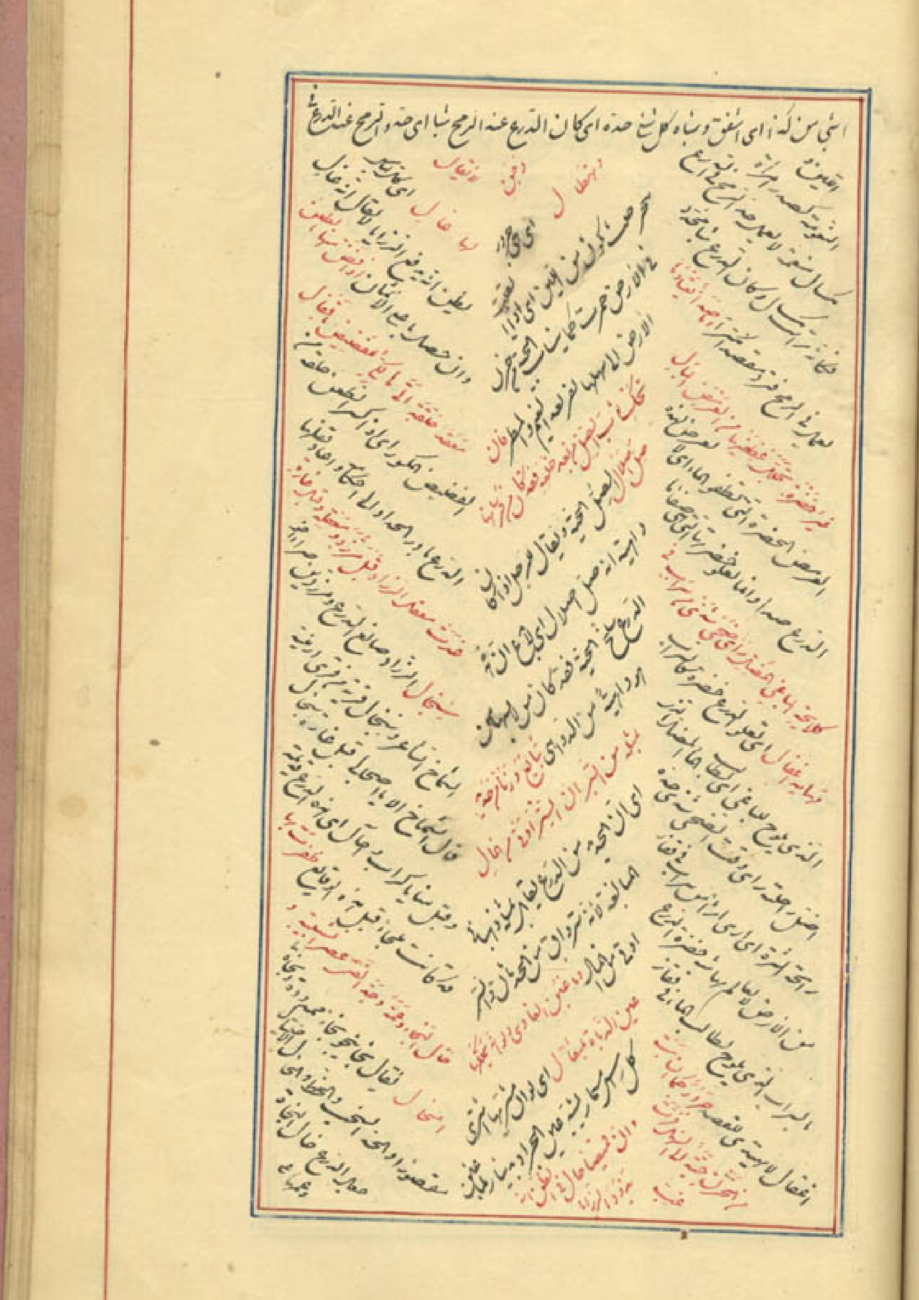
بها بهاب لنبع الحمید کما بهار الصغیر الکبیر او الضعیف من الاثر العظیم ادبت حقیقا بها ضر الحجر فعل الفعل

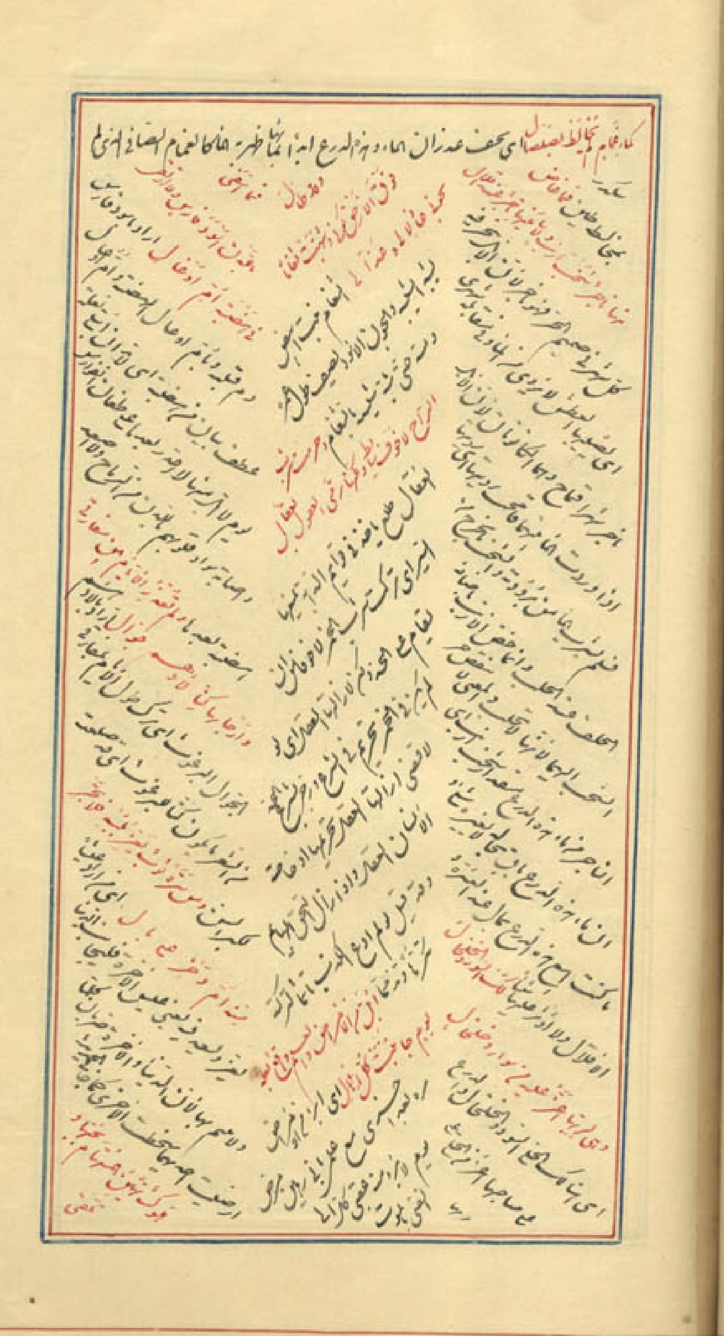


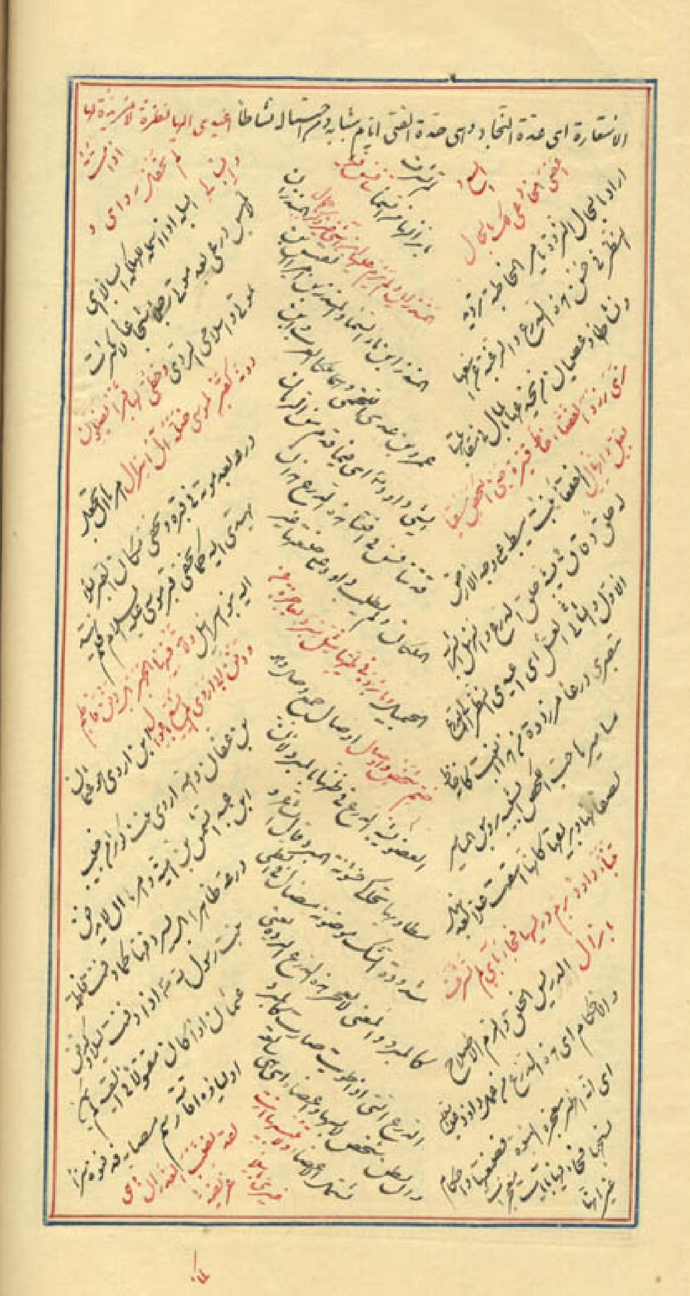


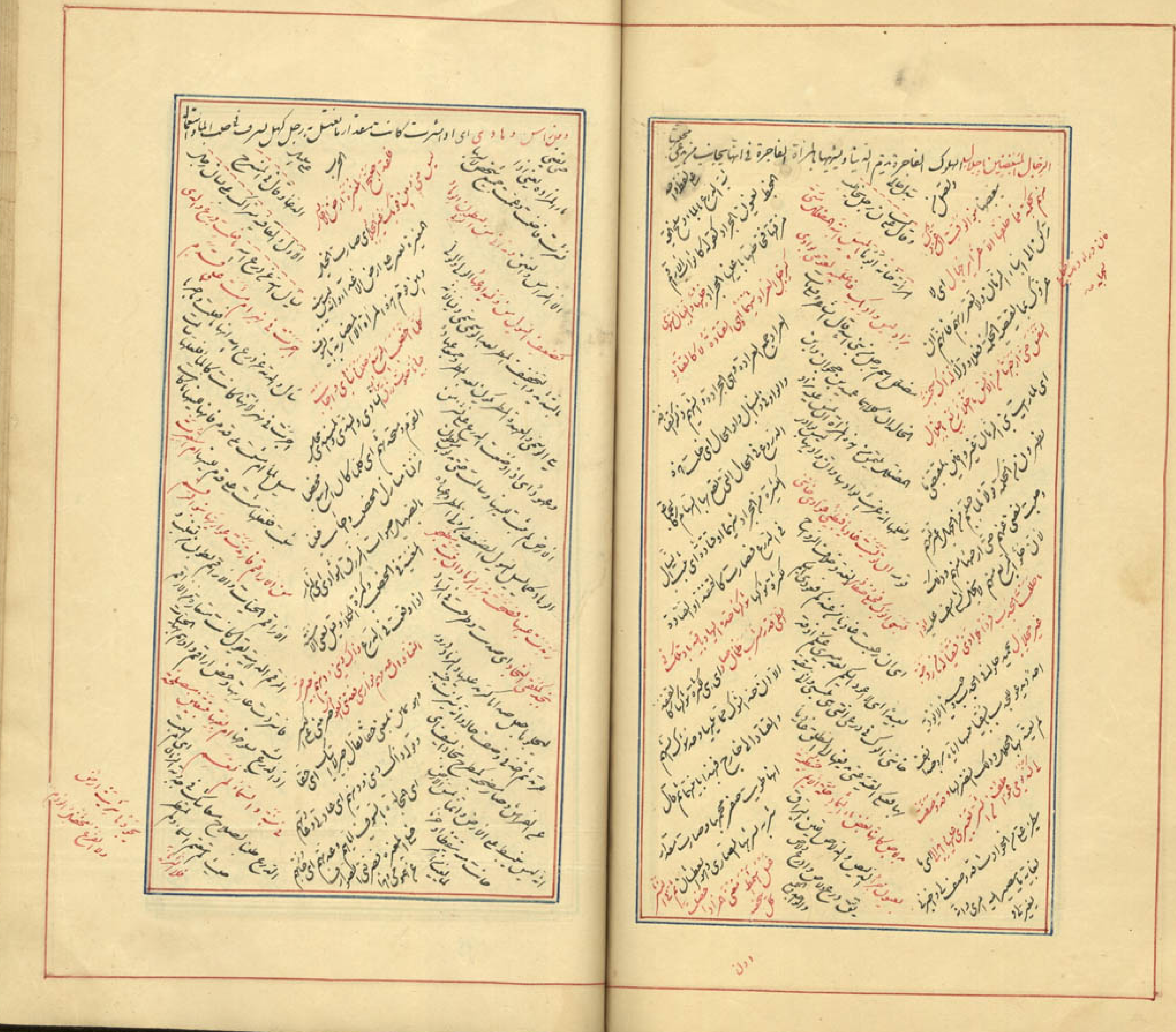


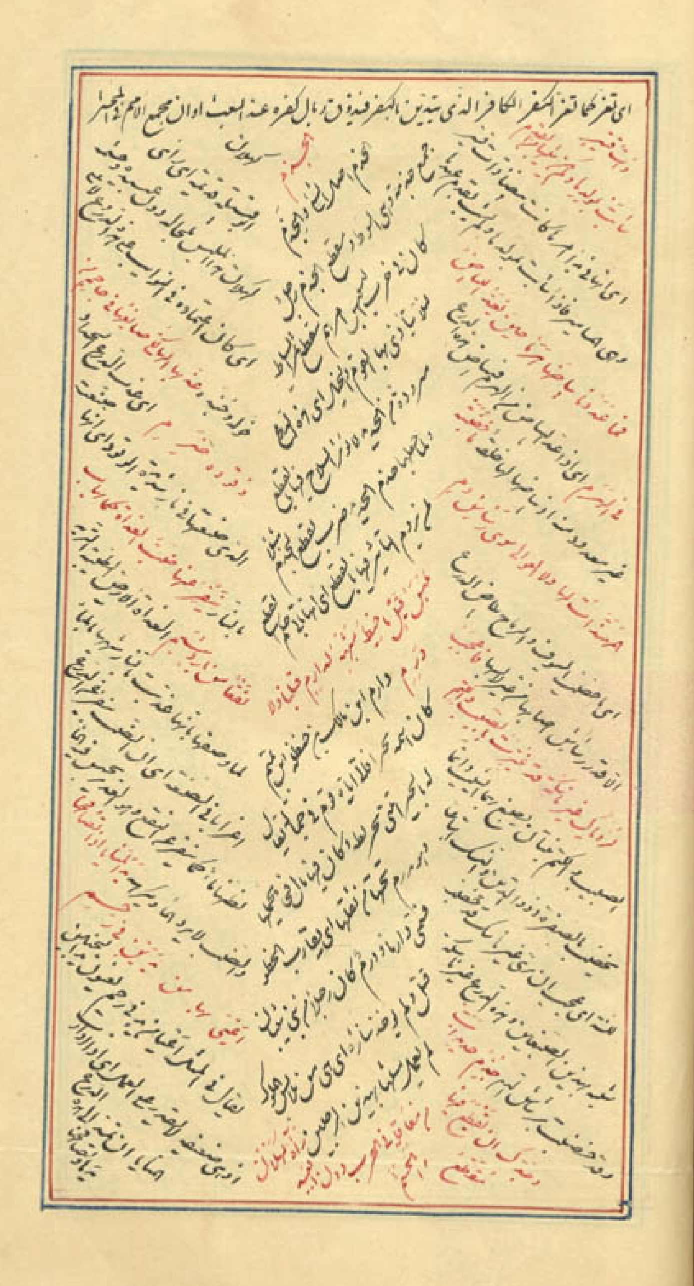


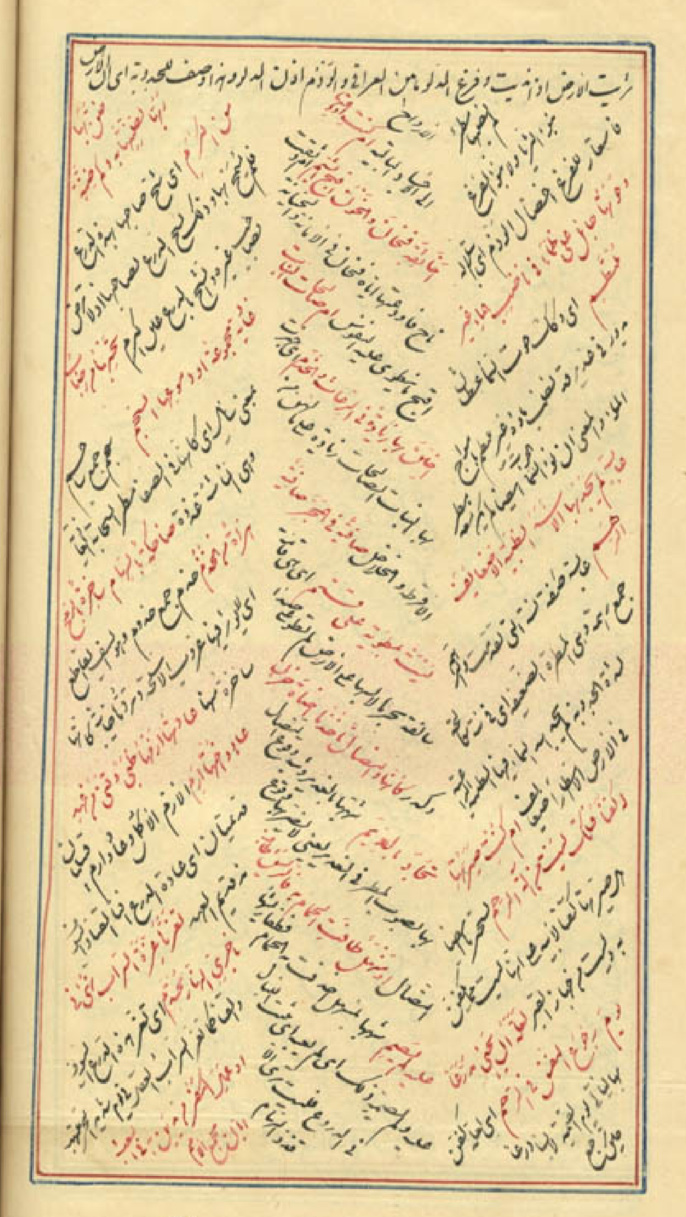


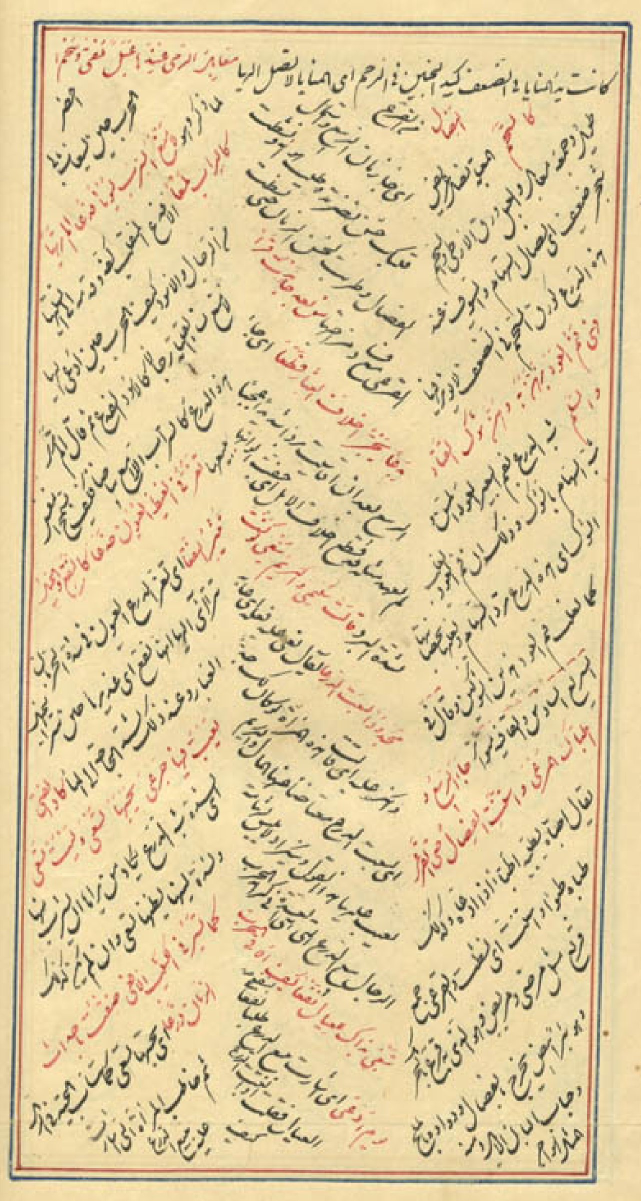


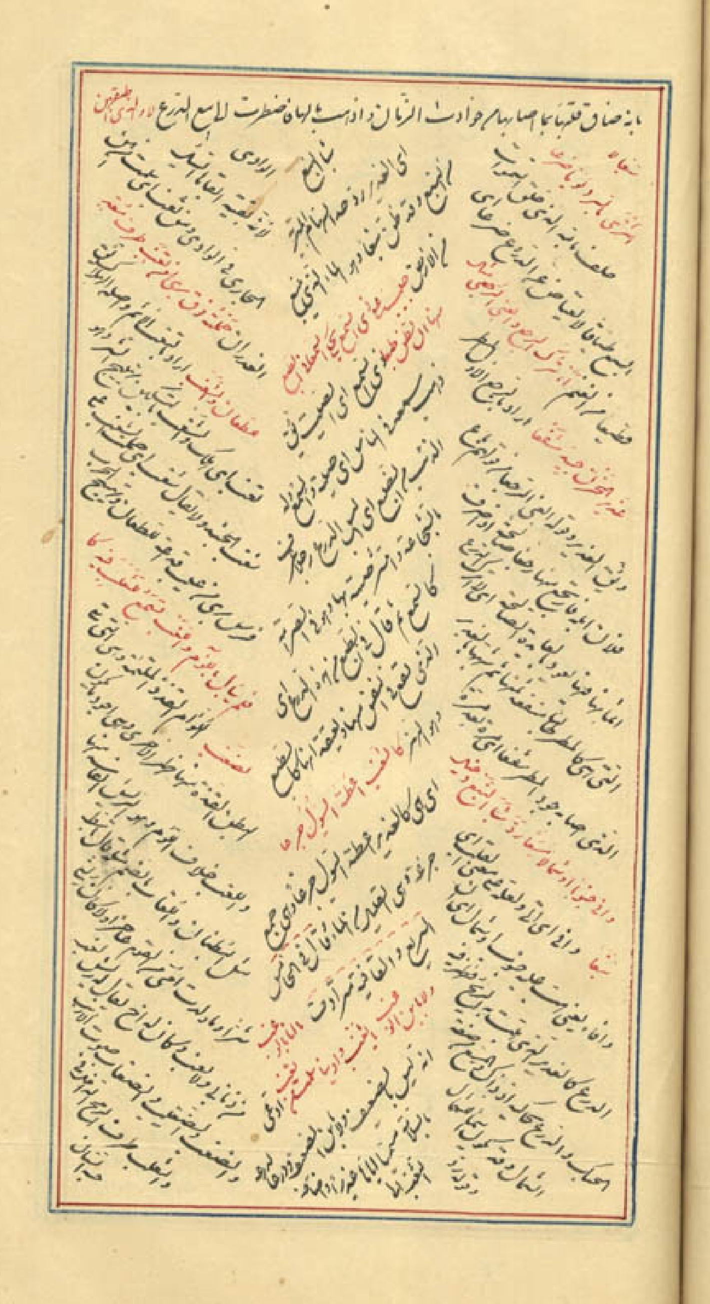


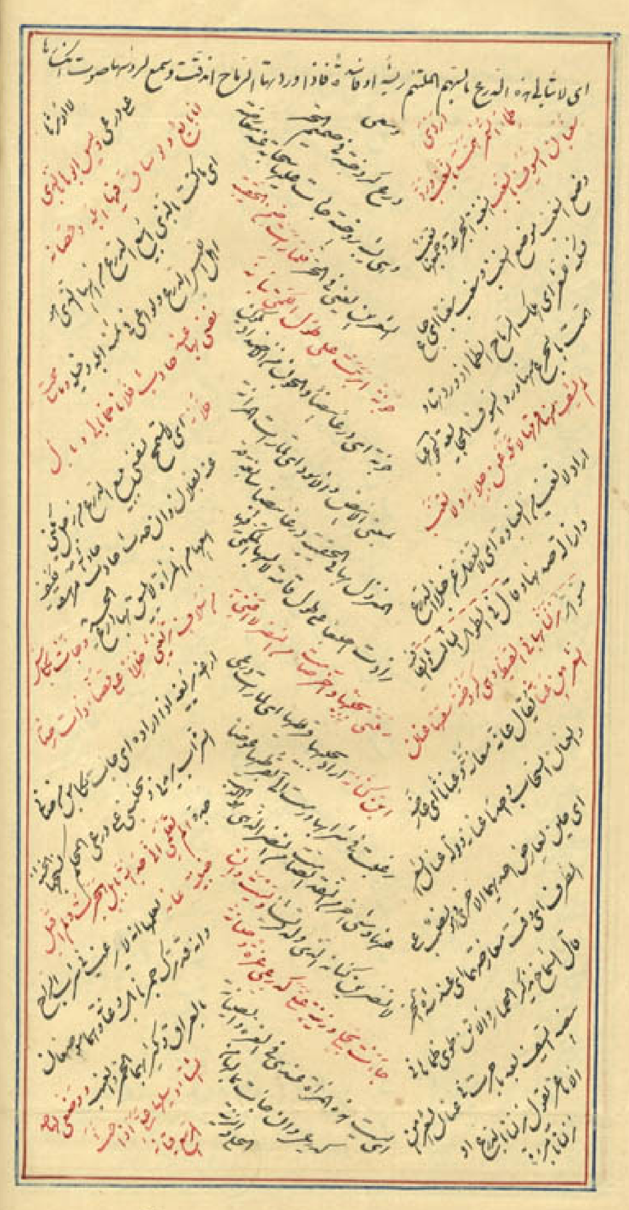


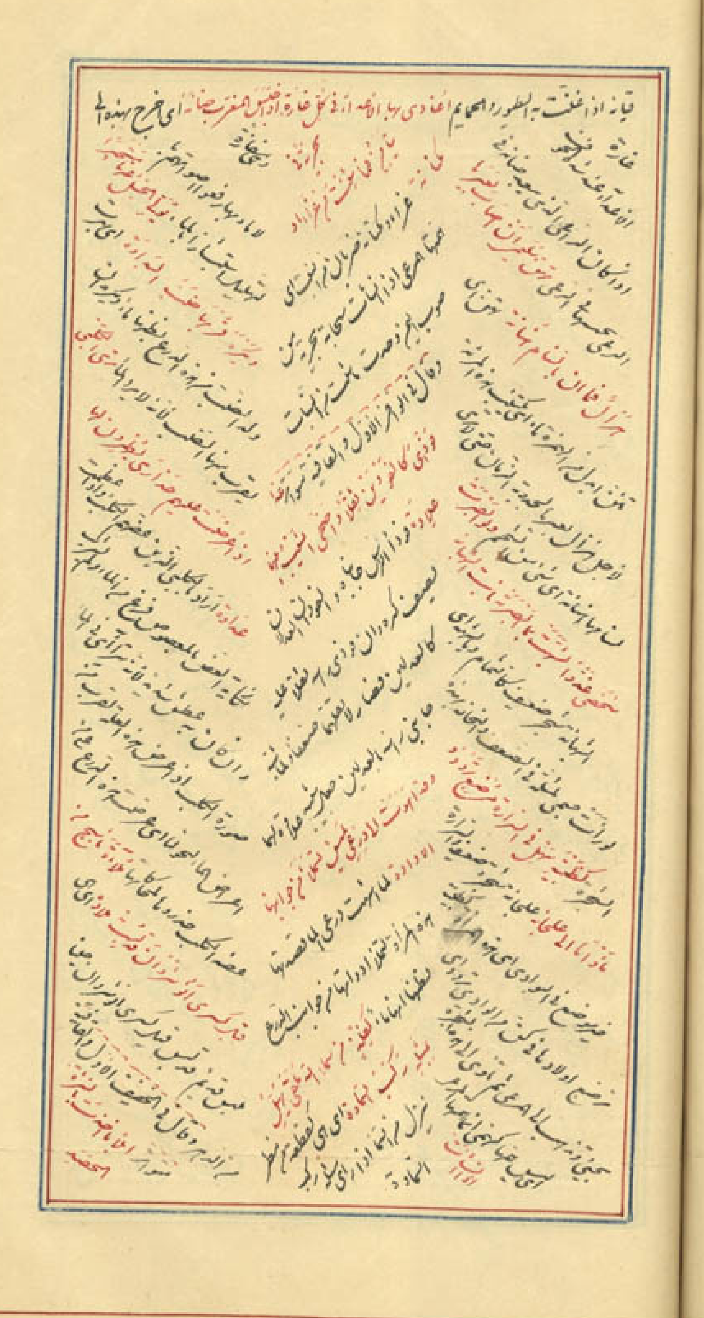


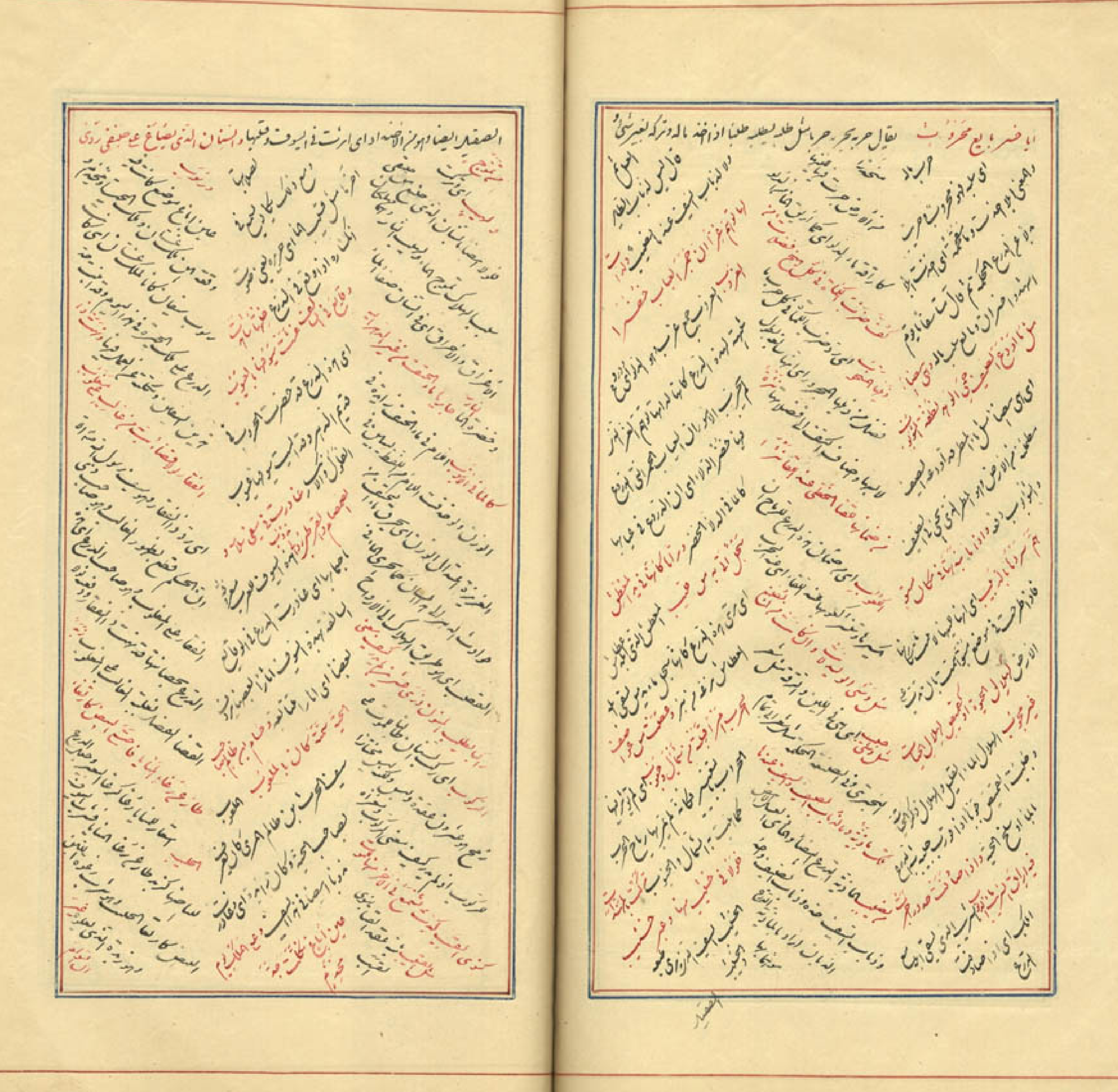


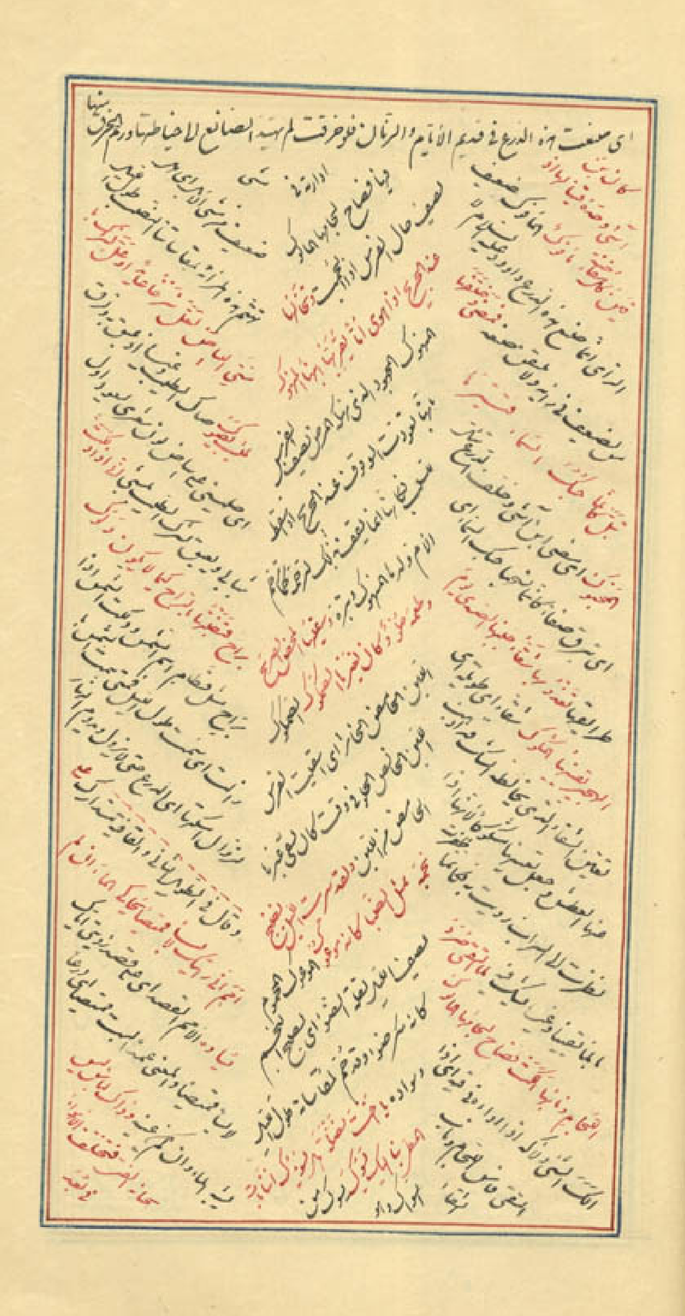


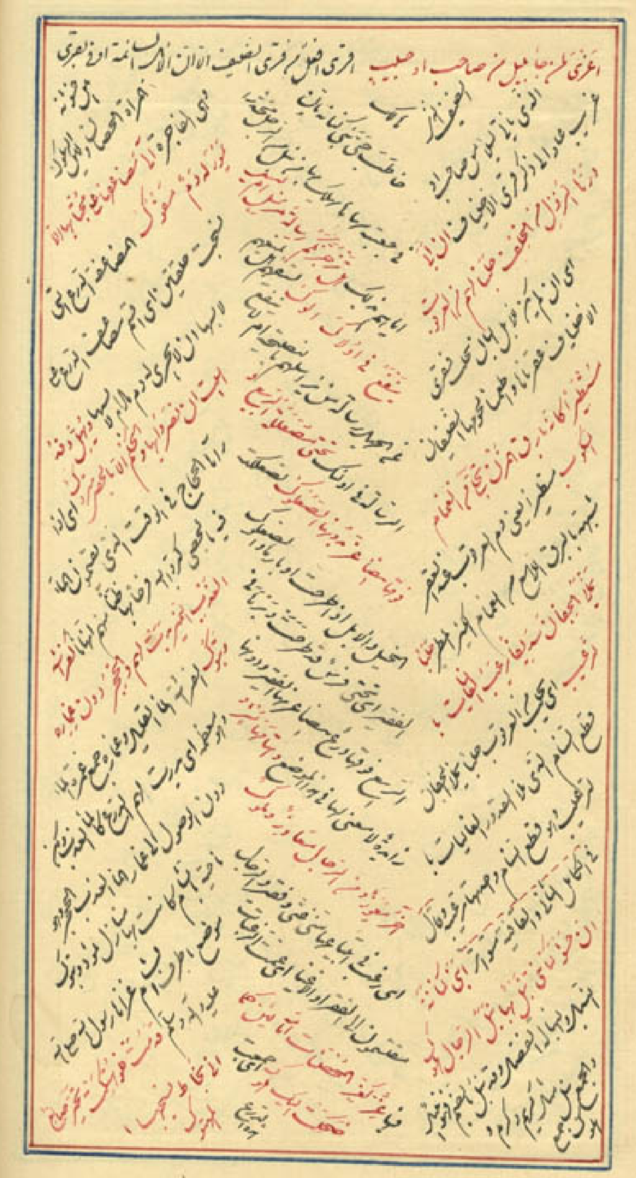


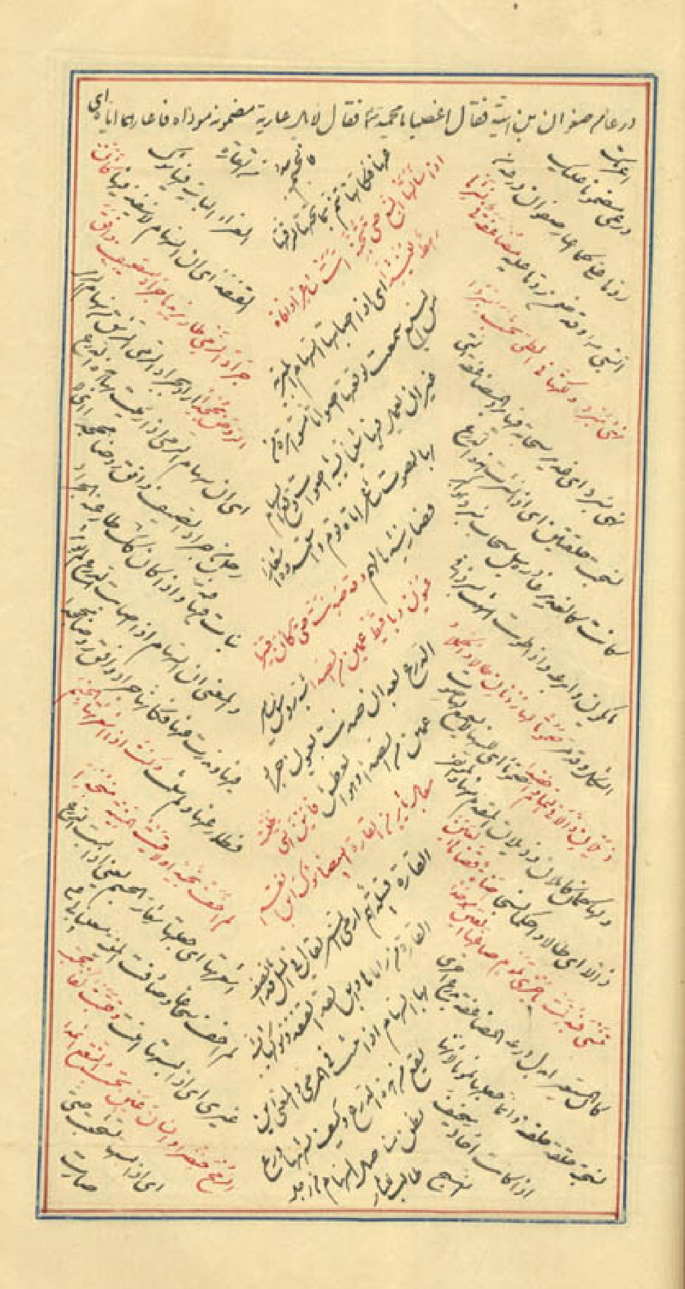


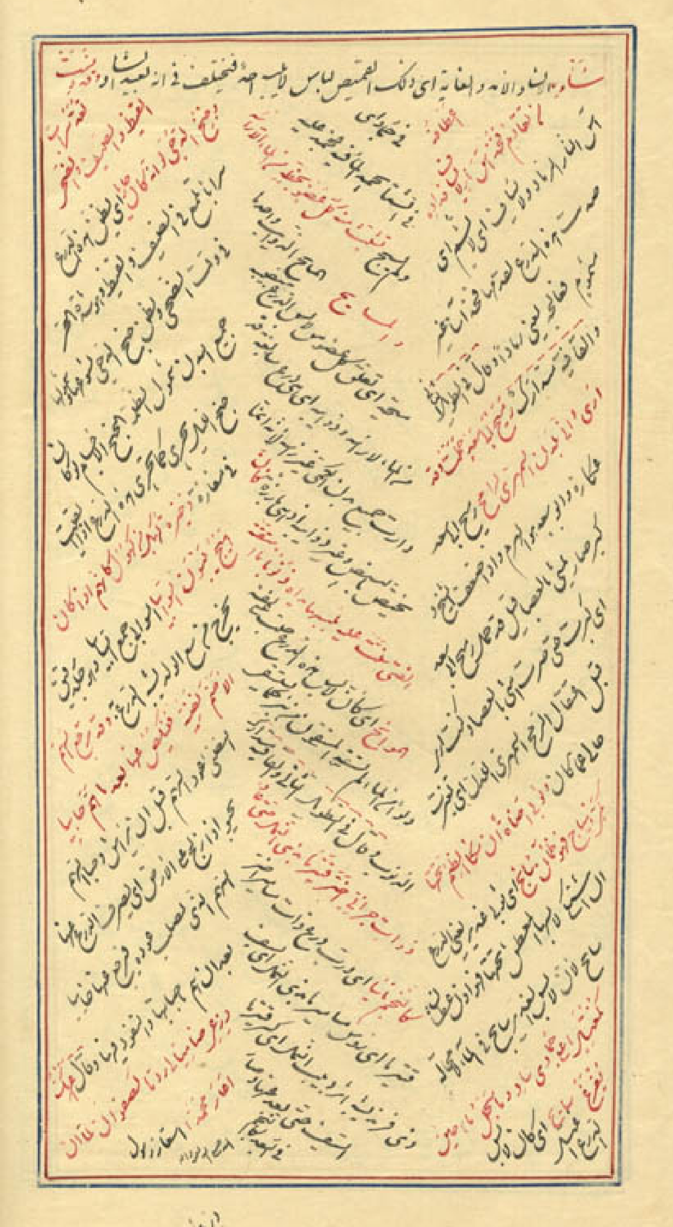


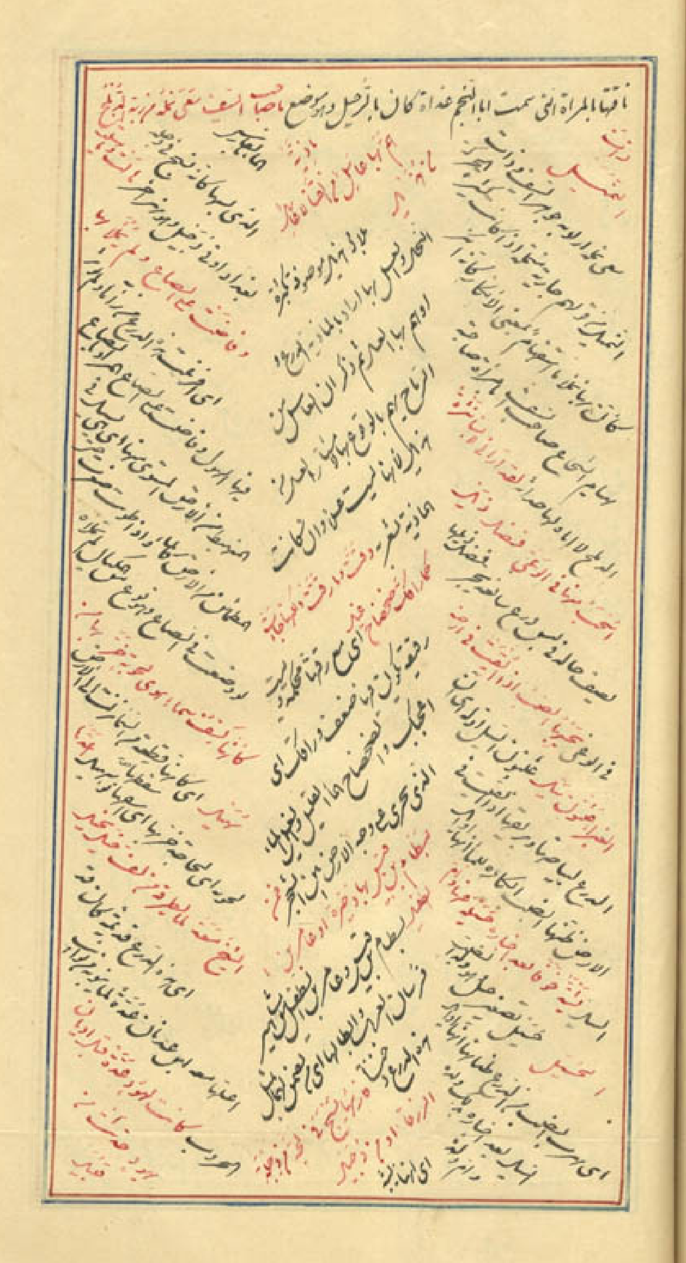


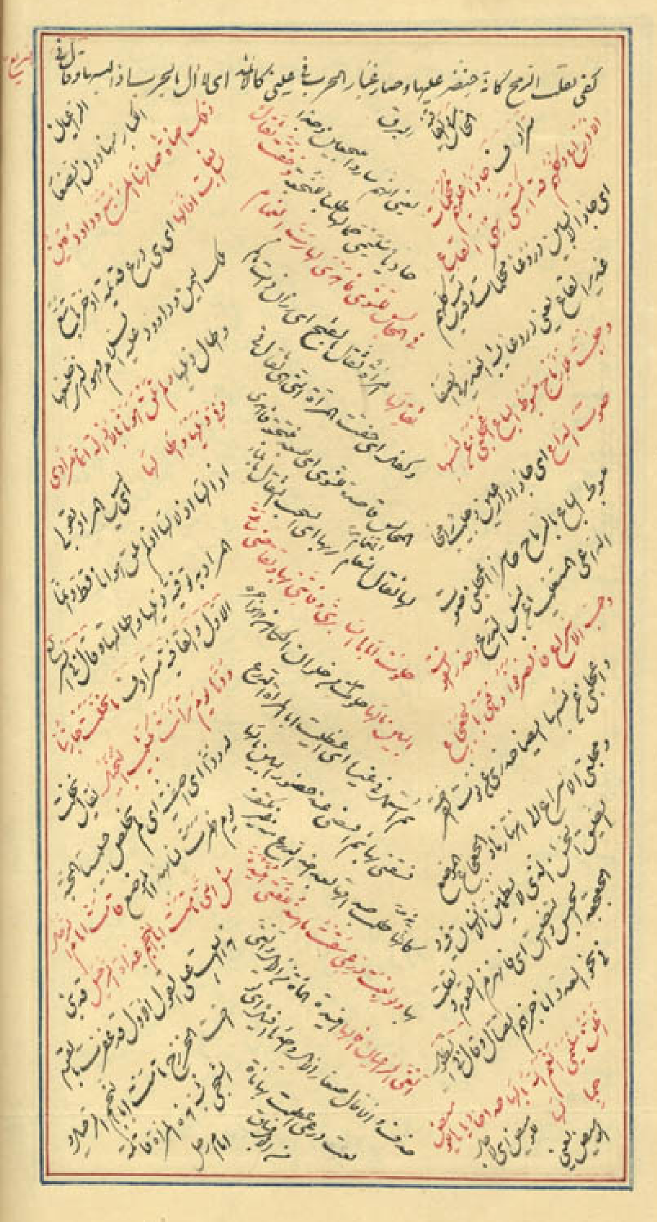


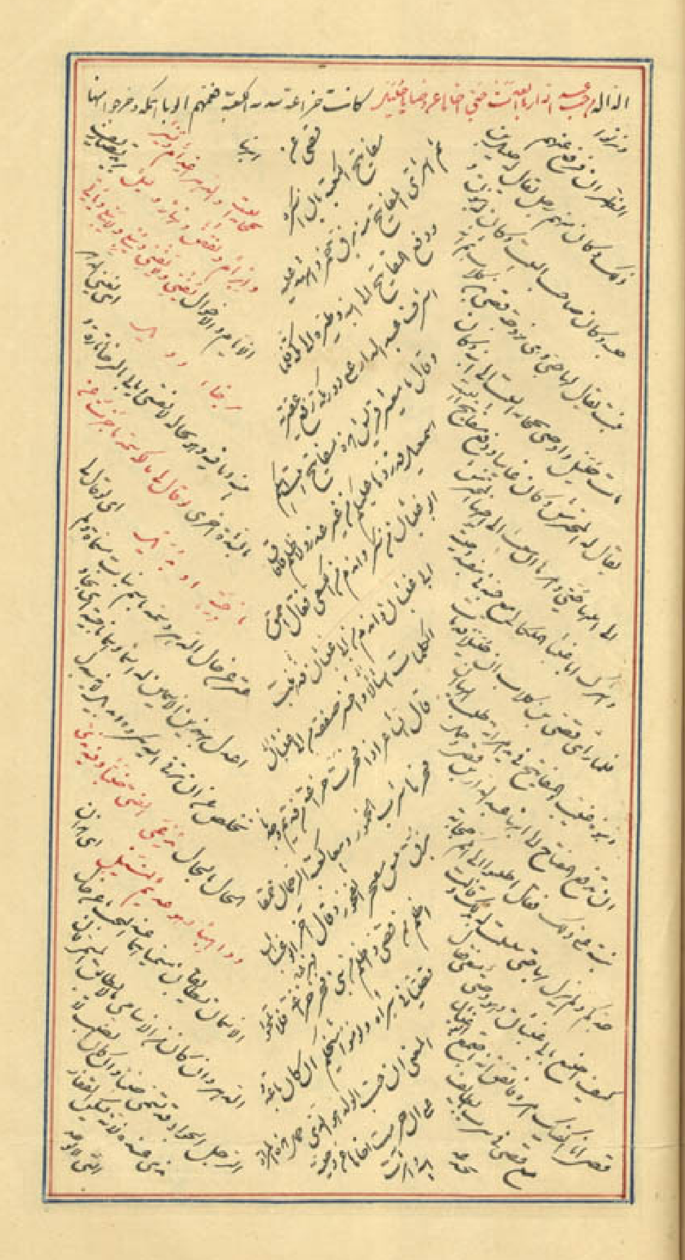


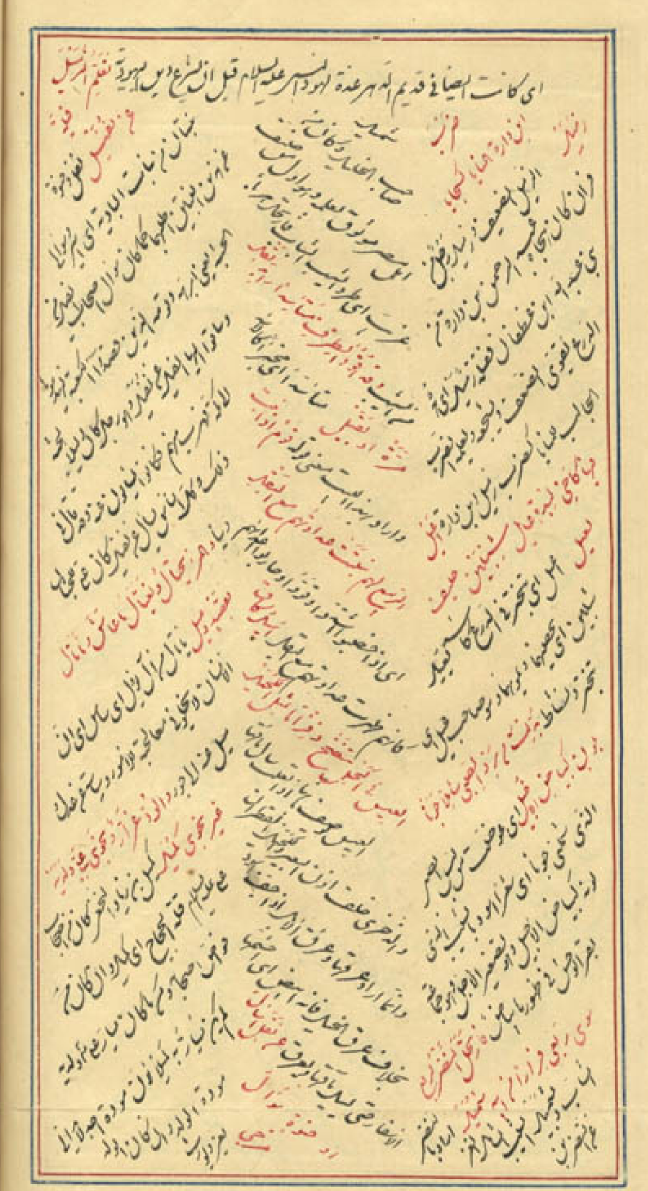


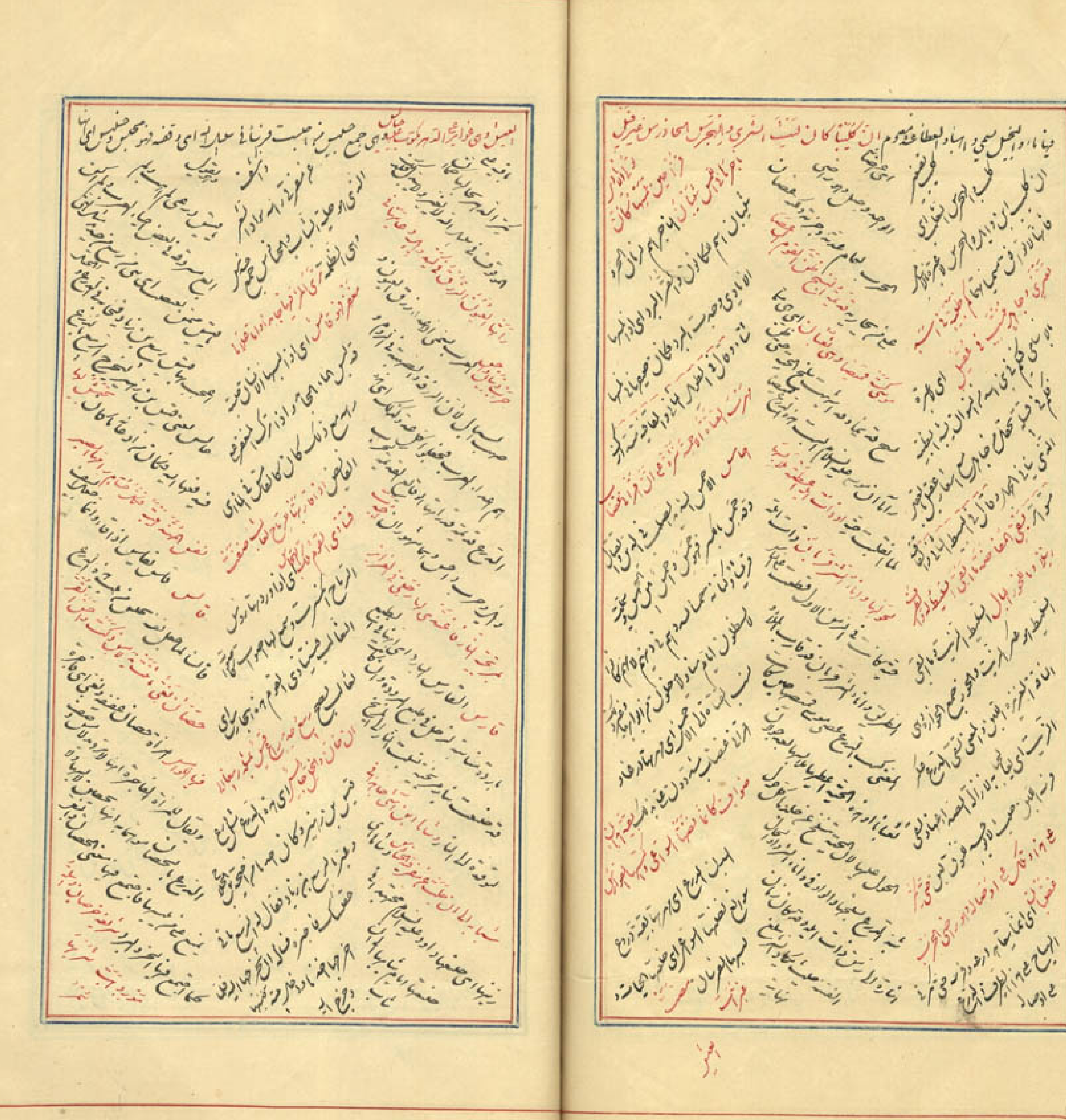


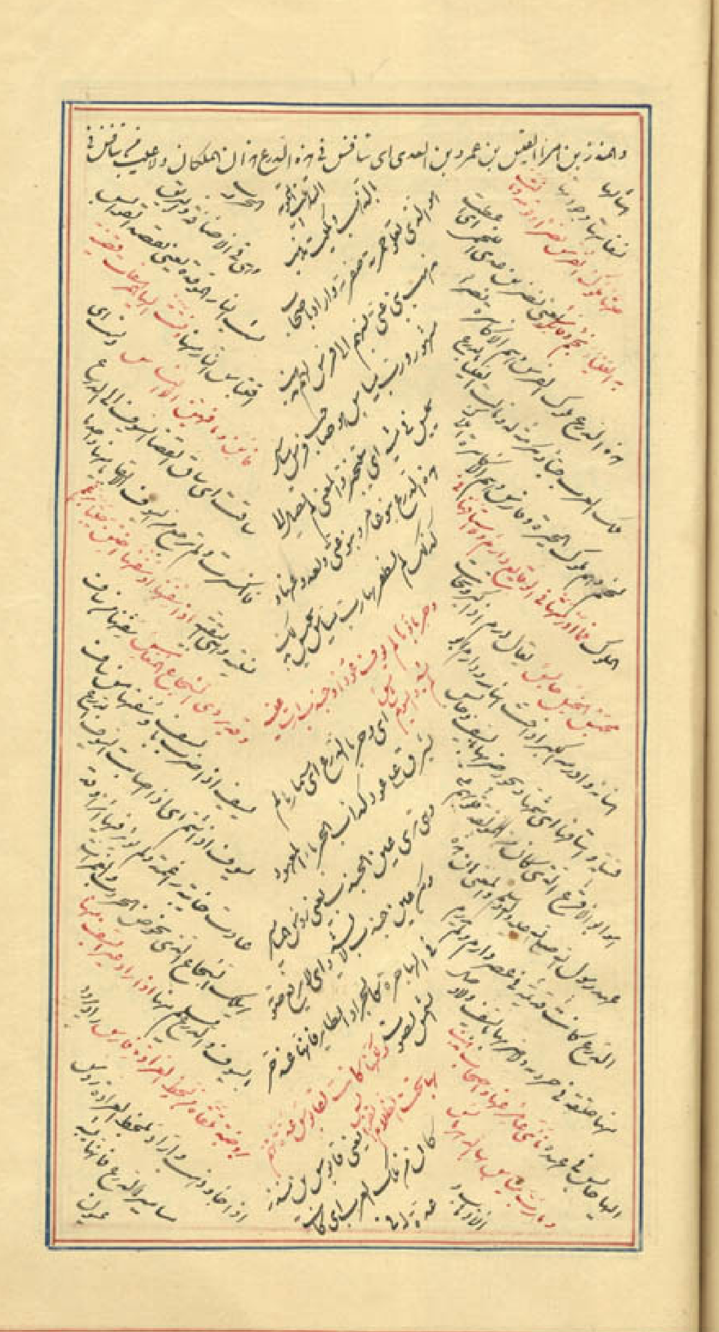


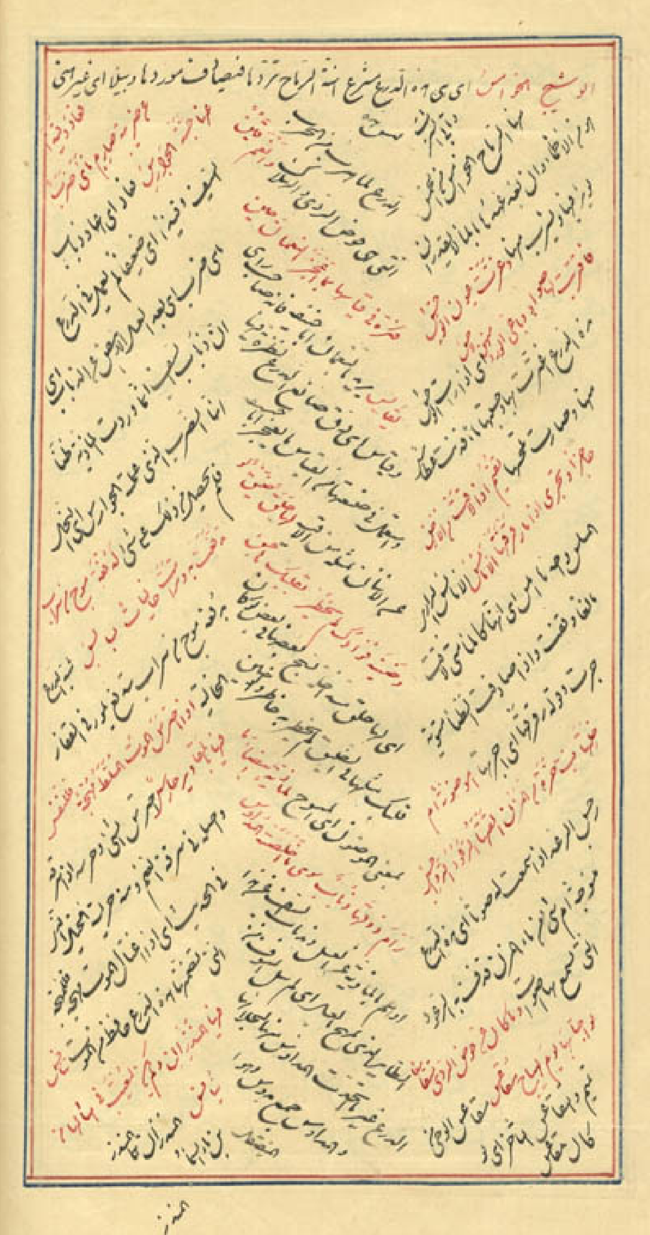


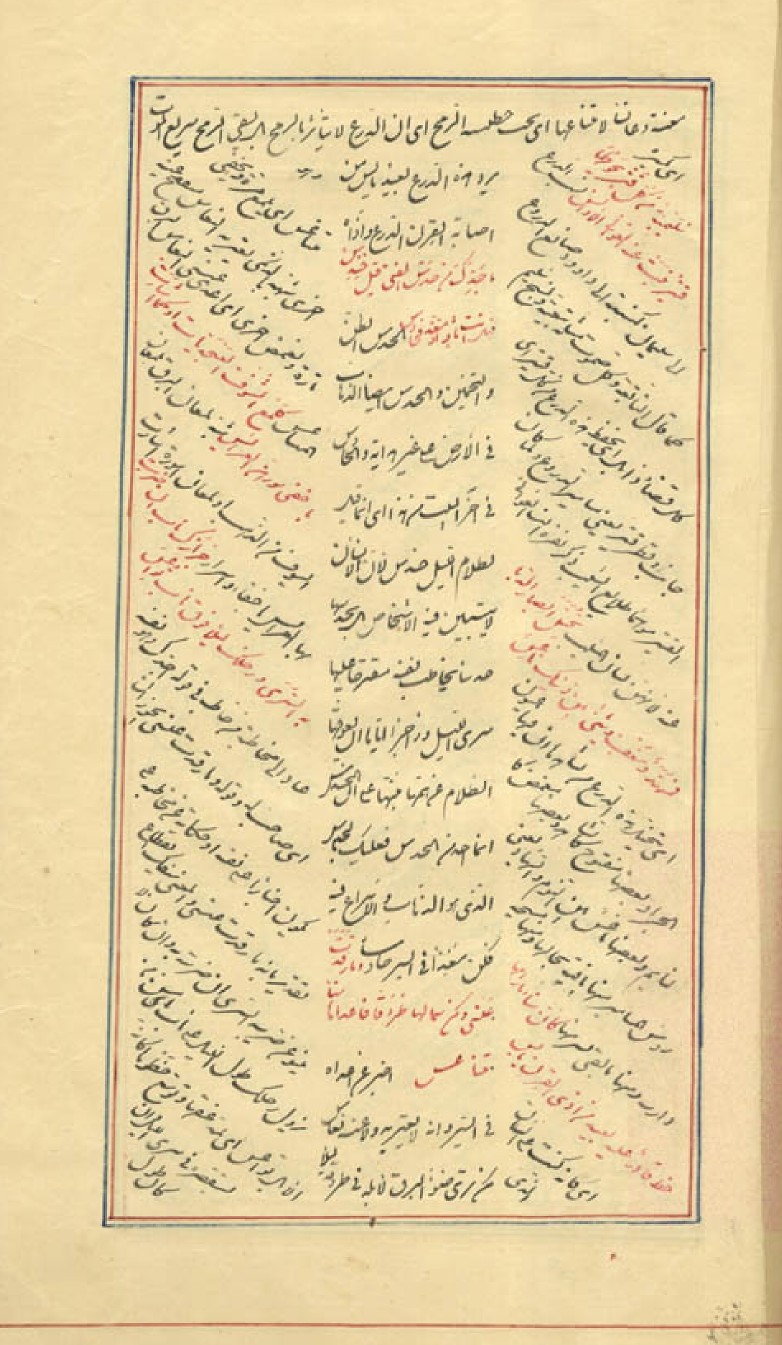


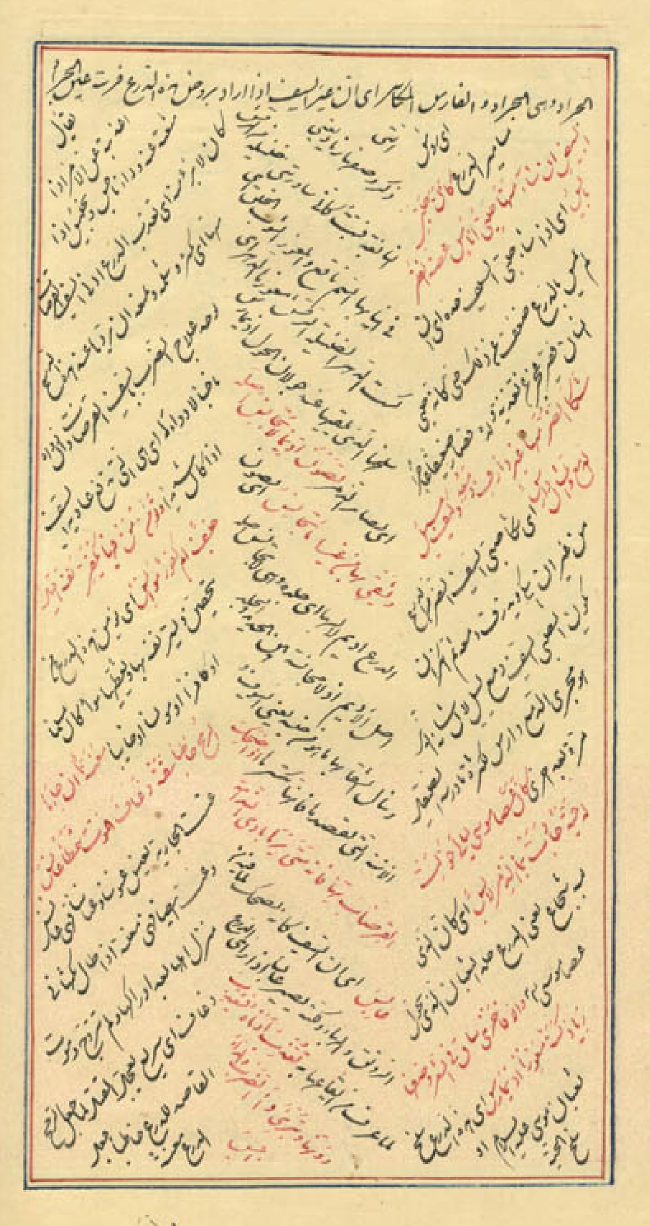


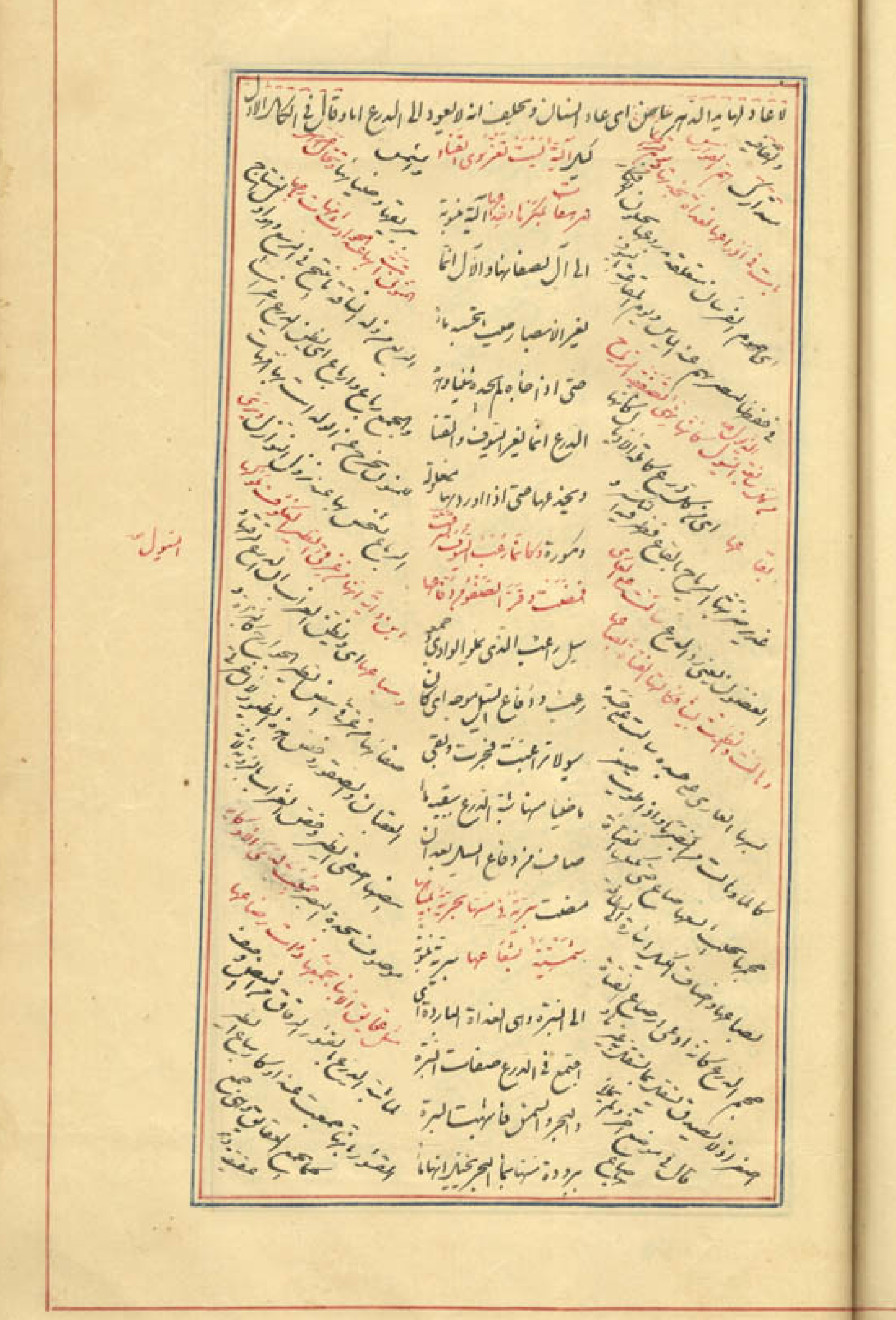


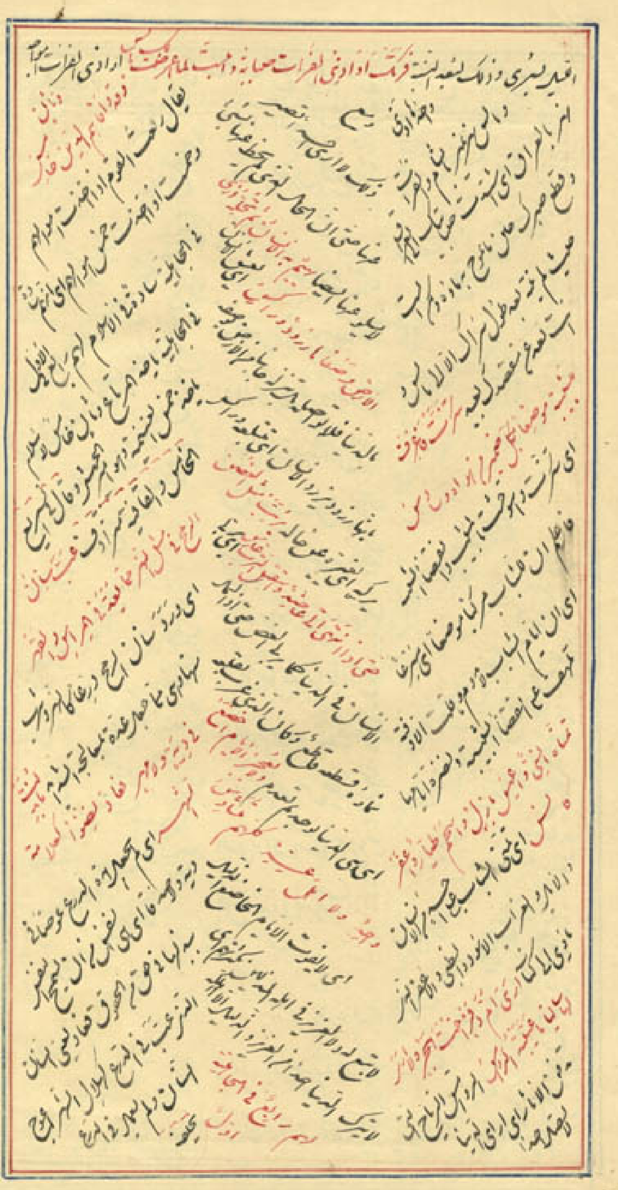


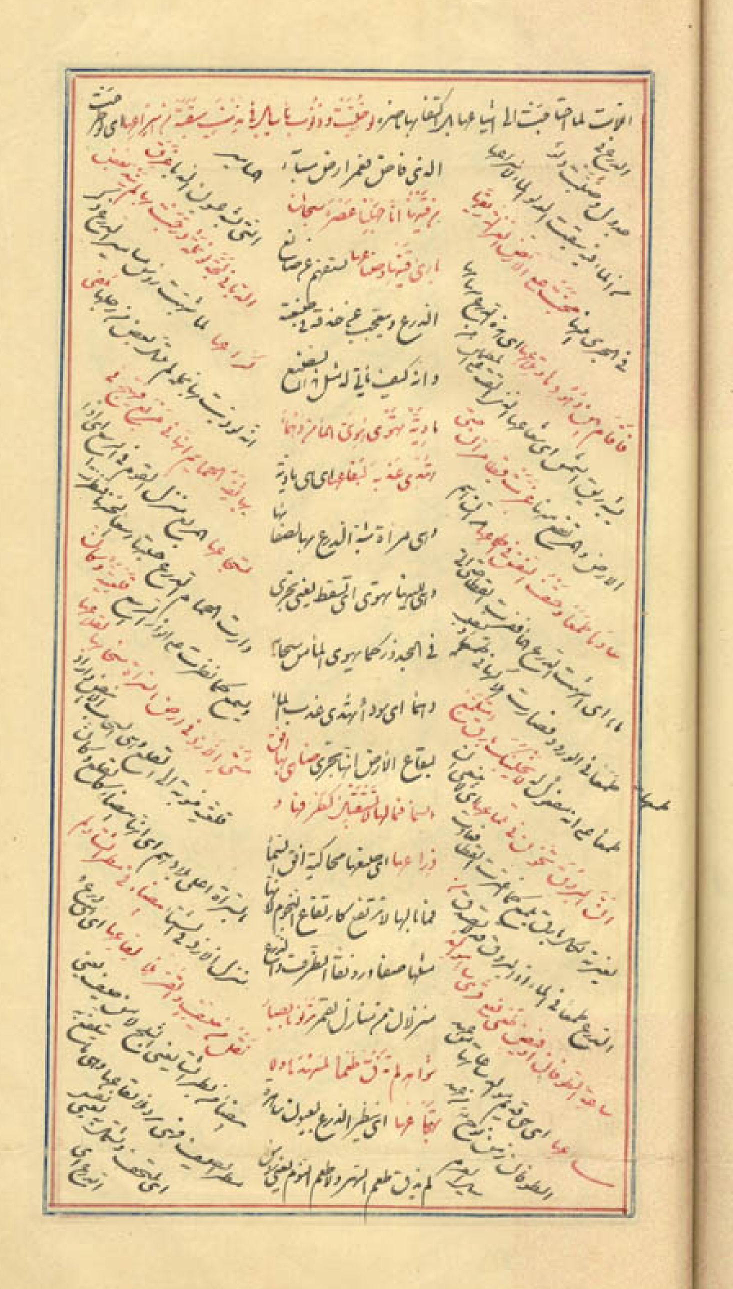


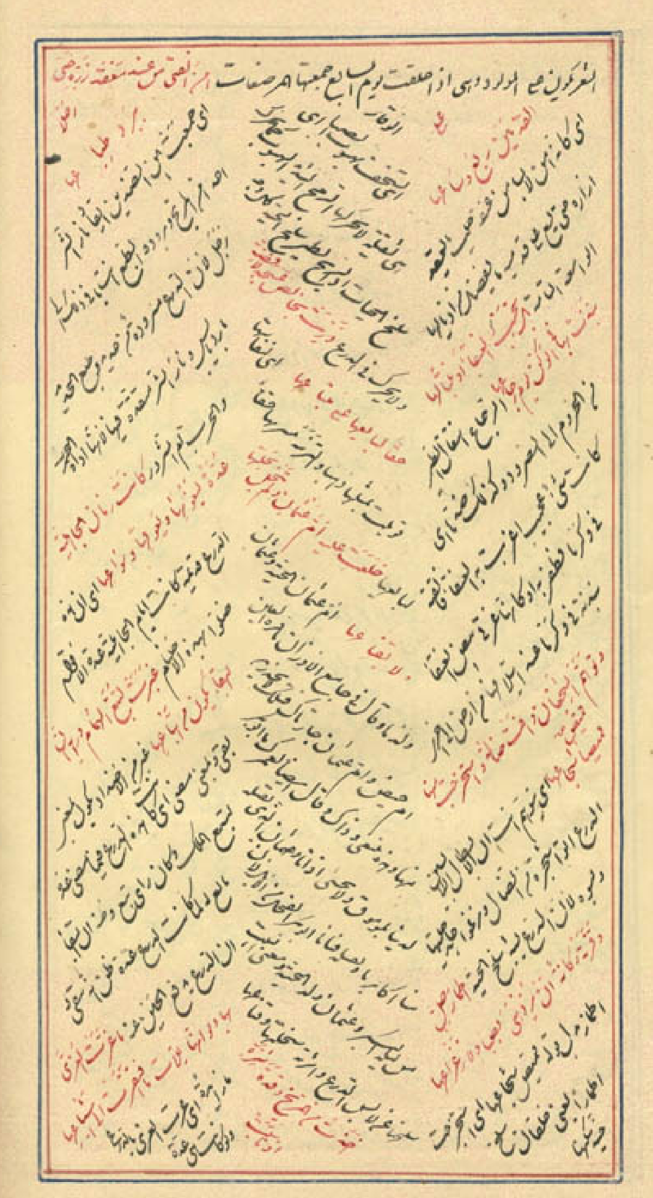


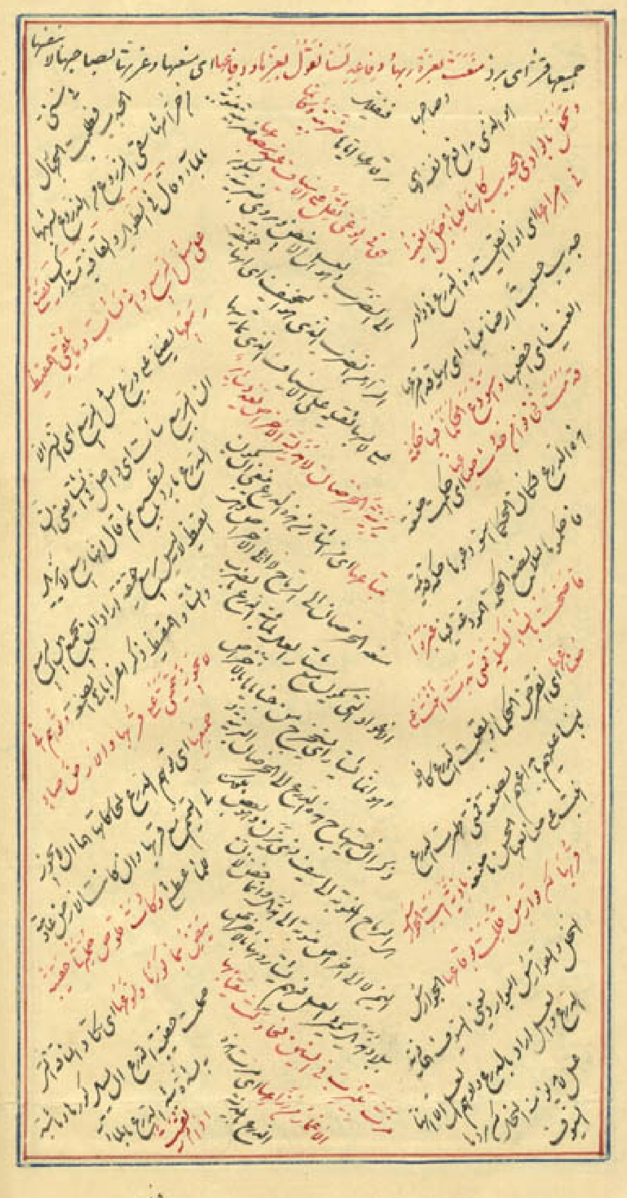


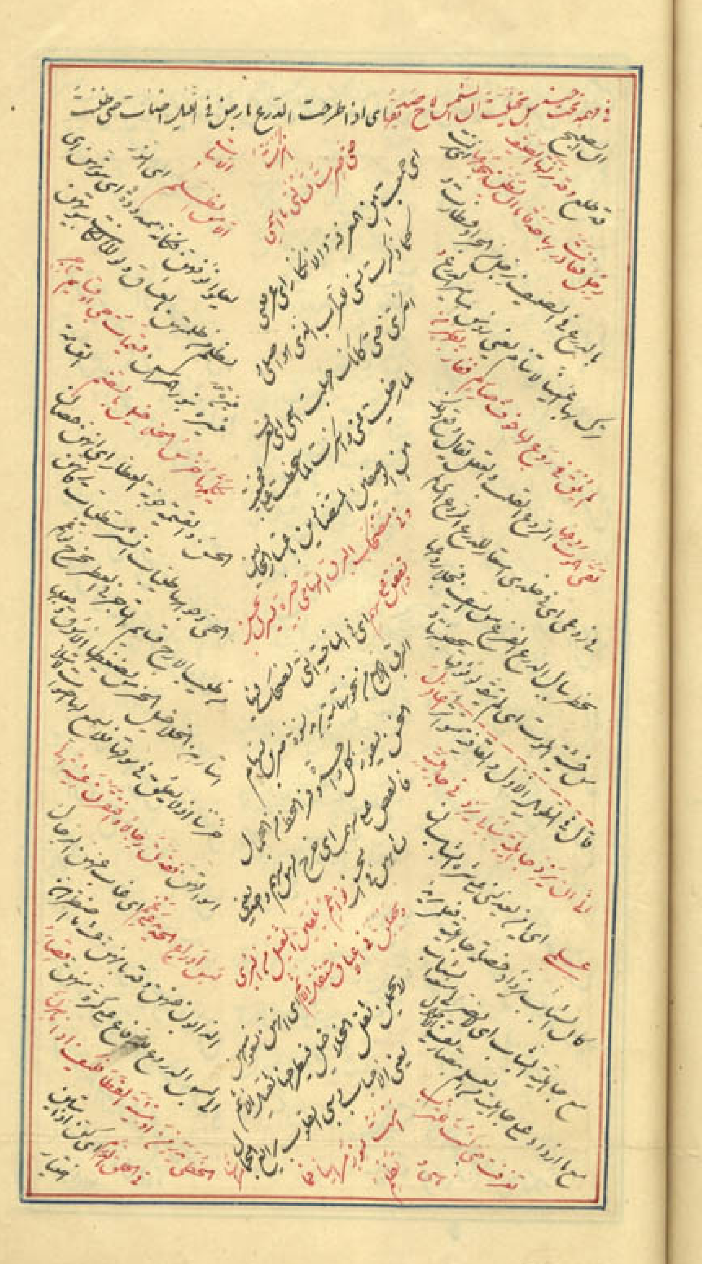


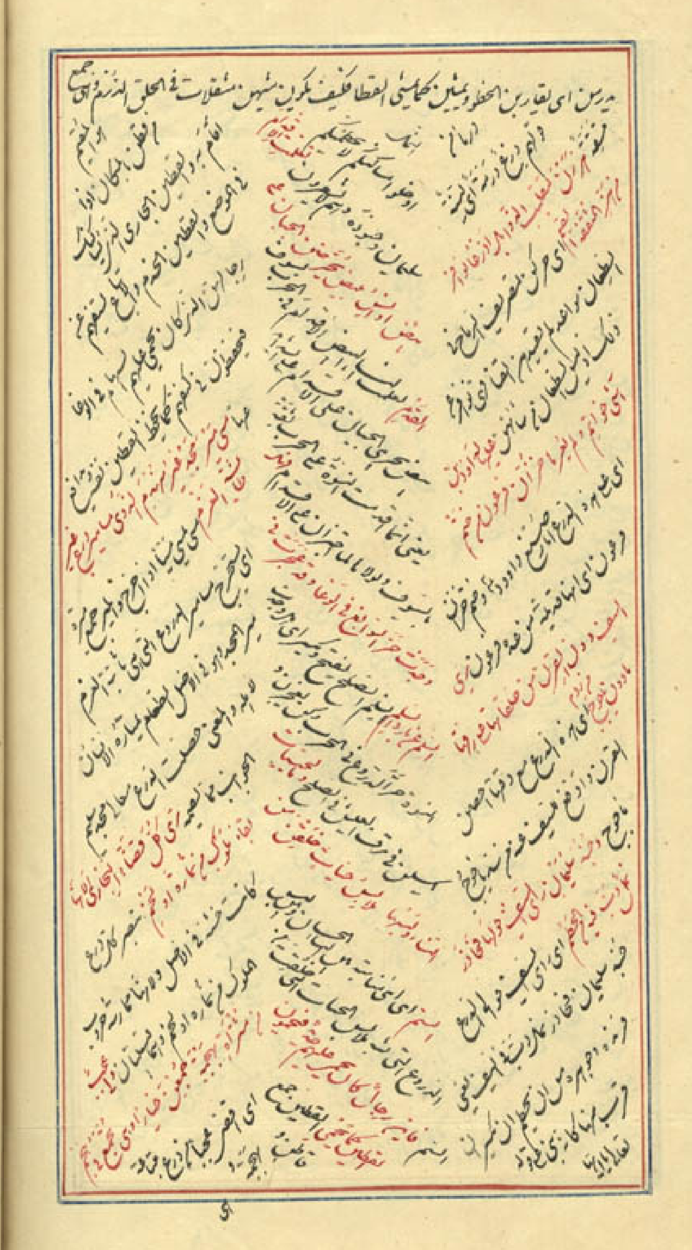


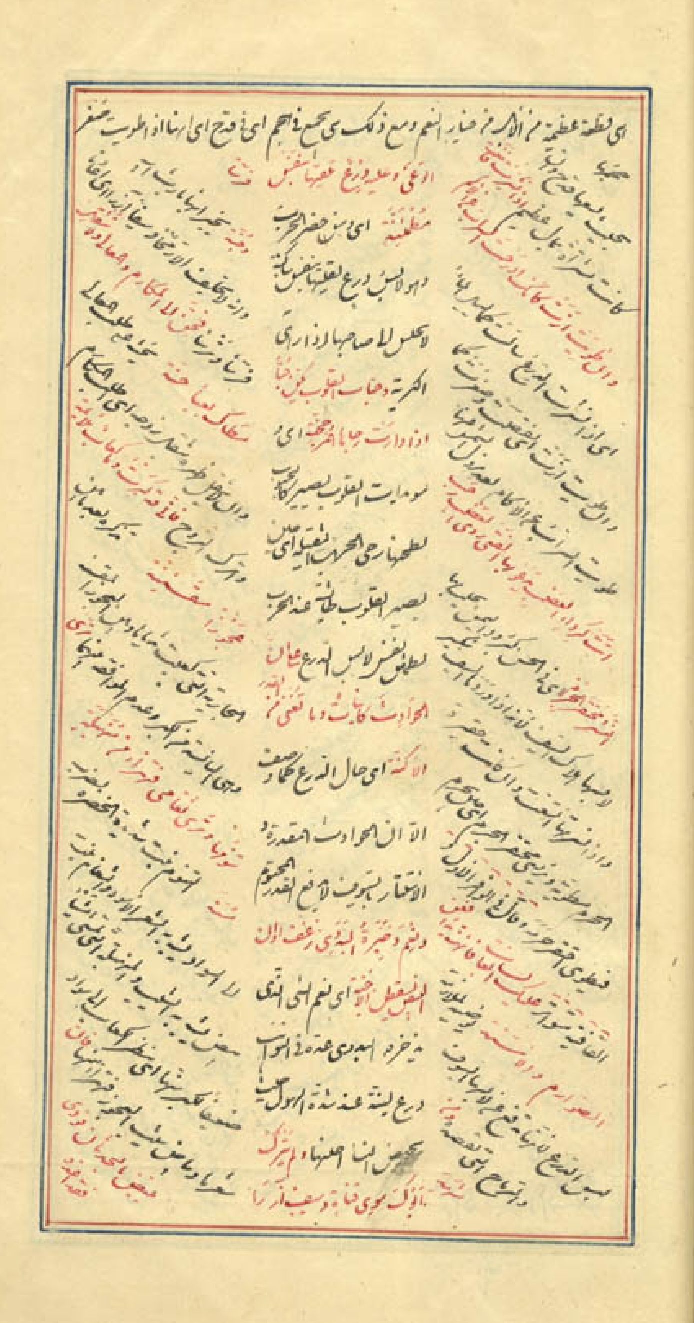


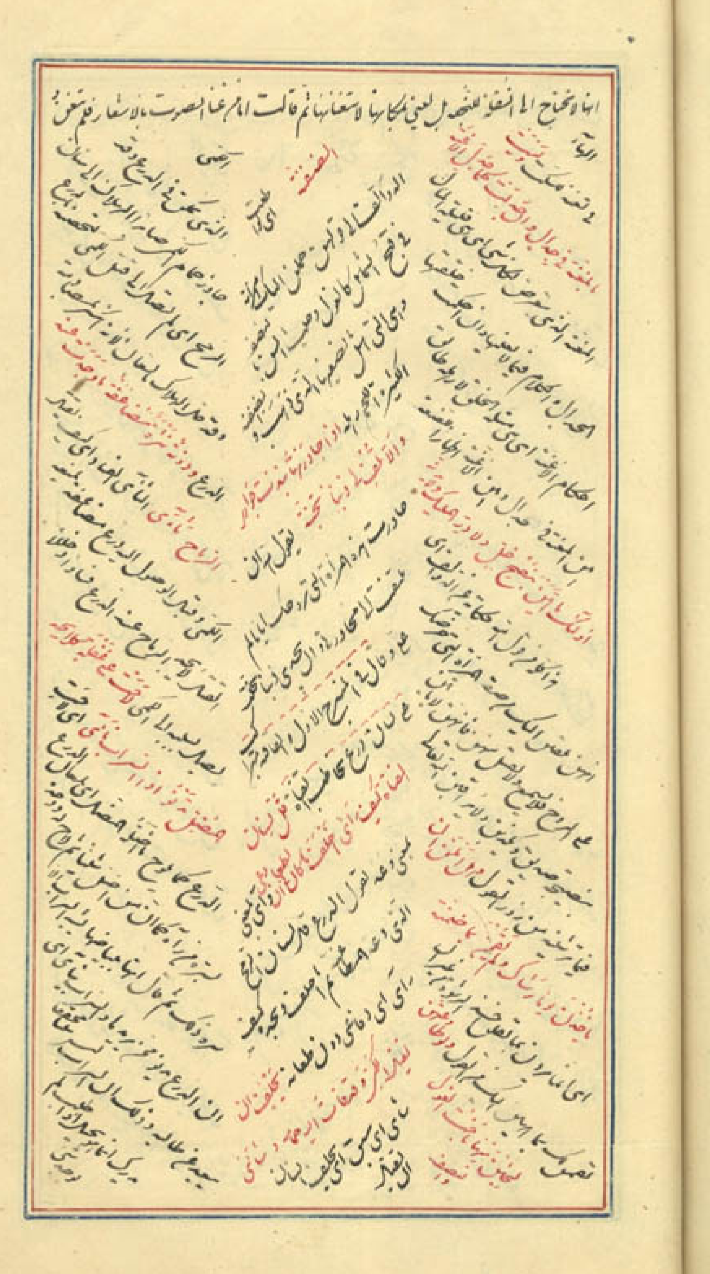


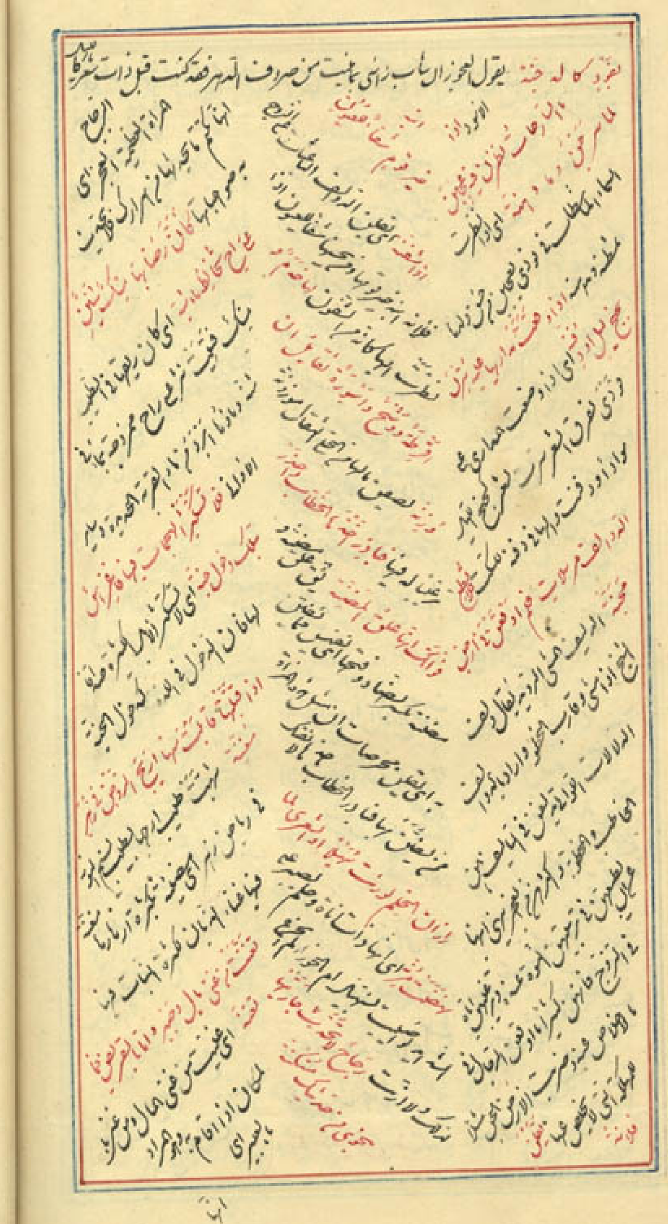


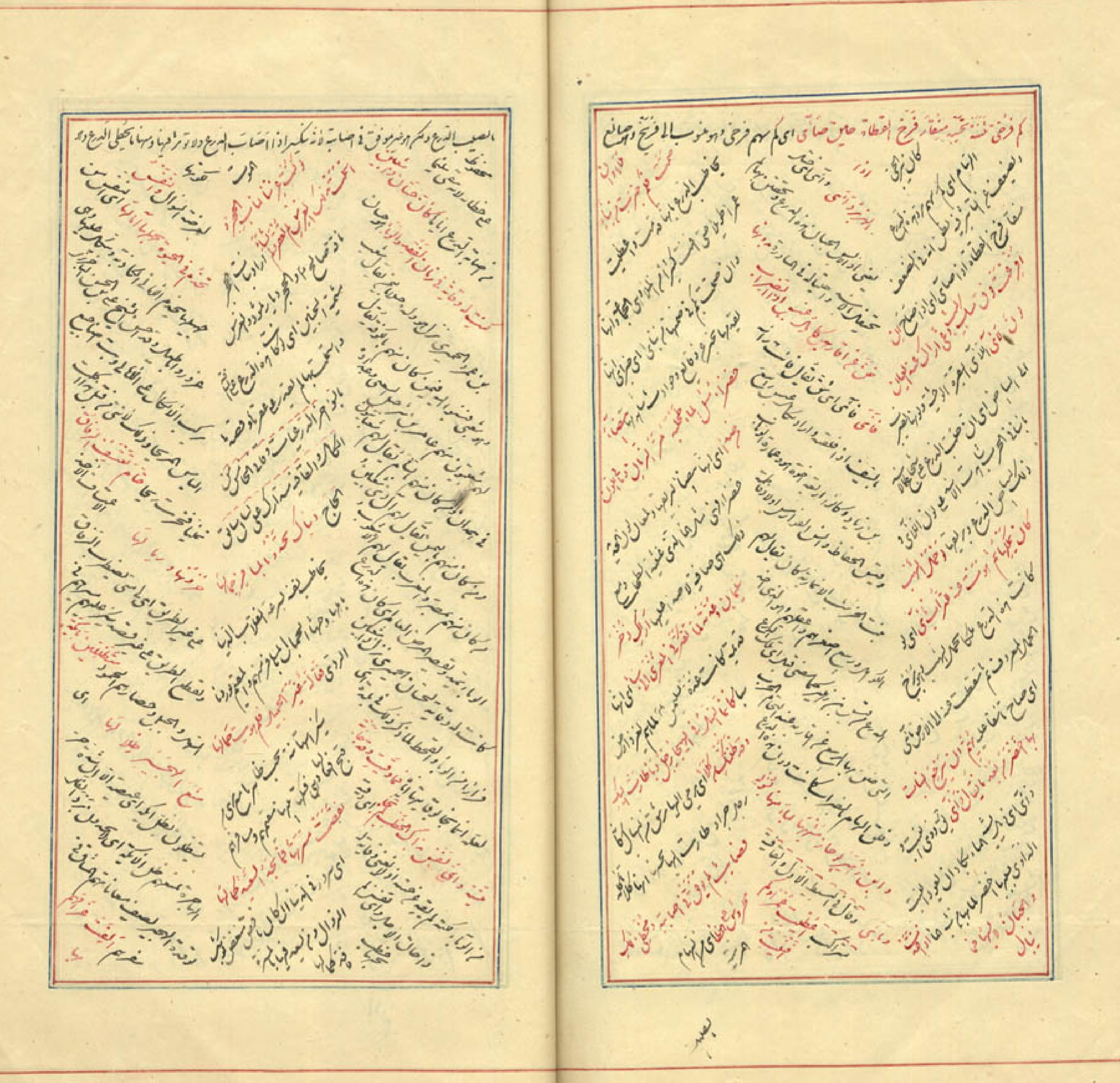


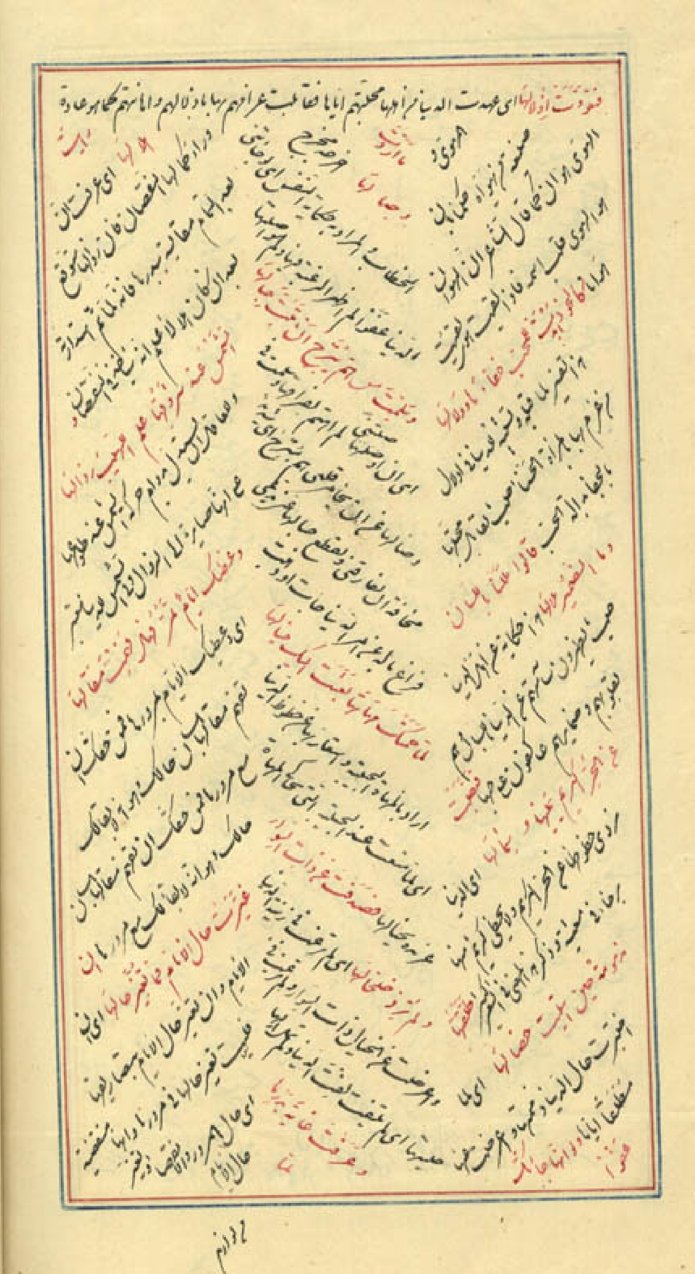


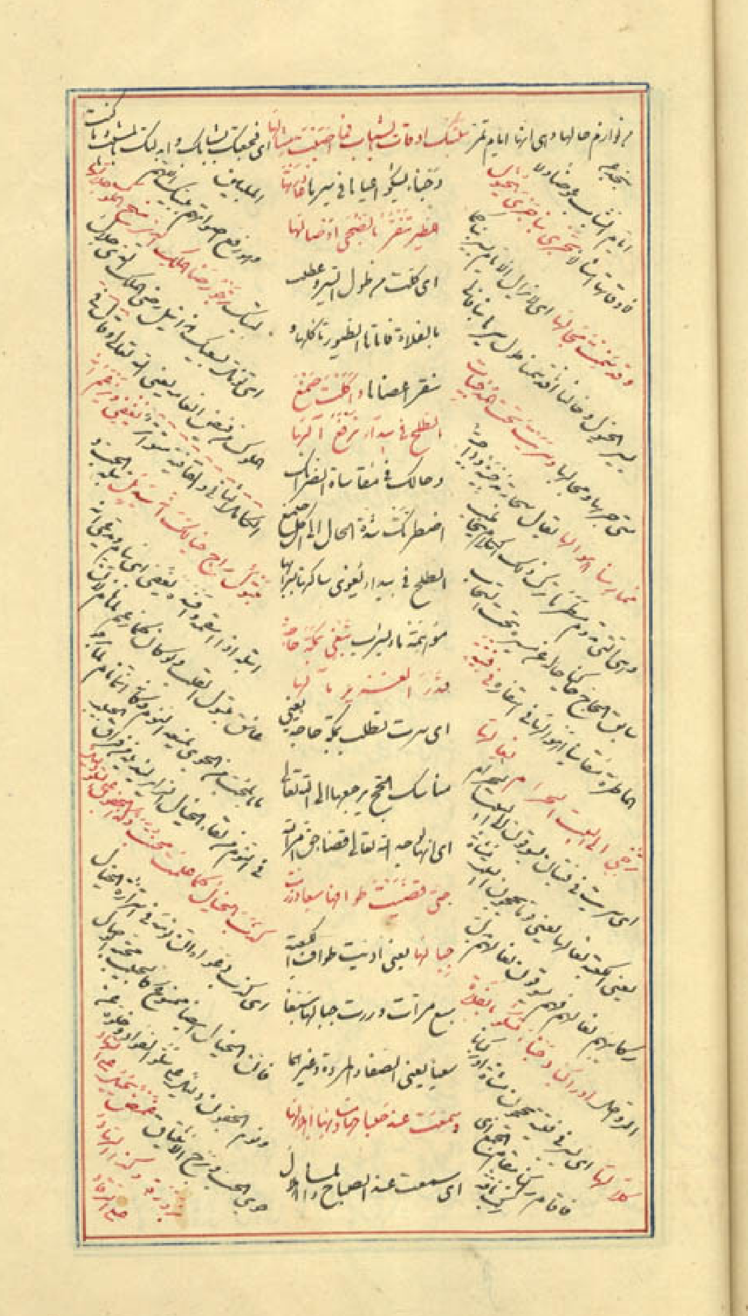


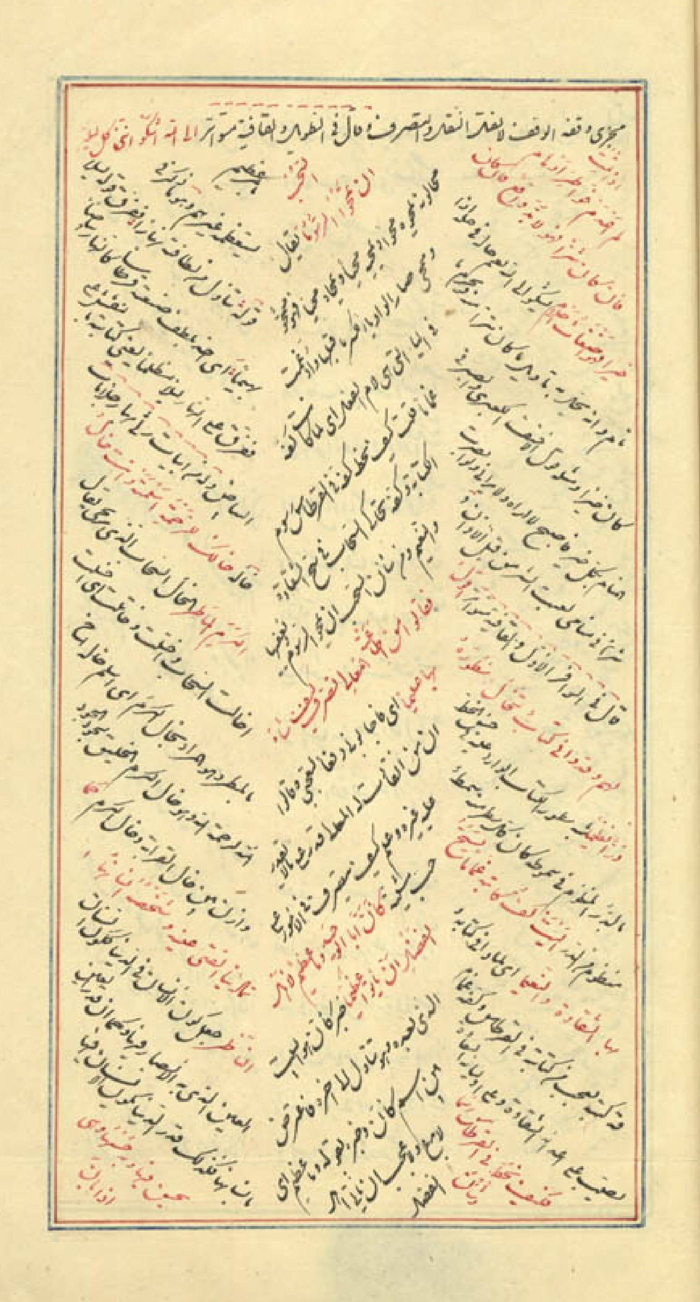


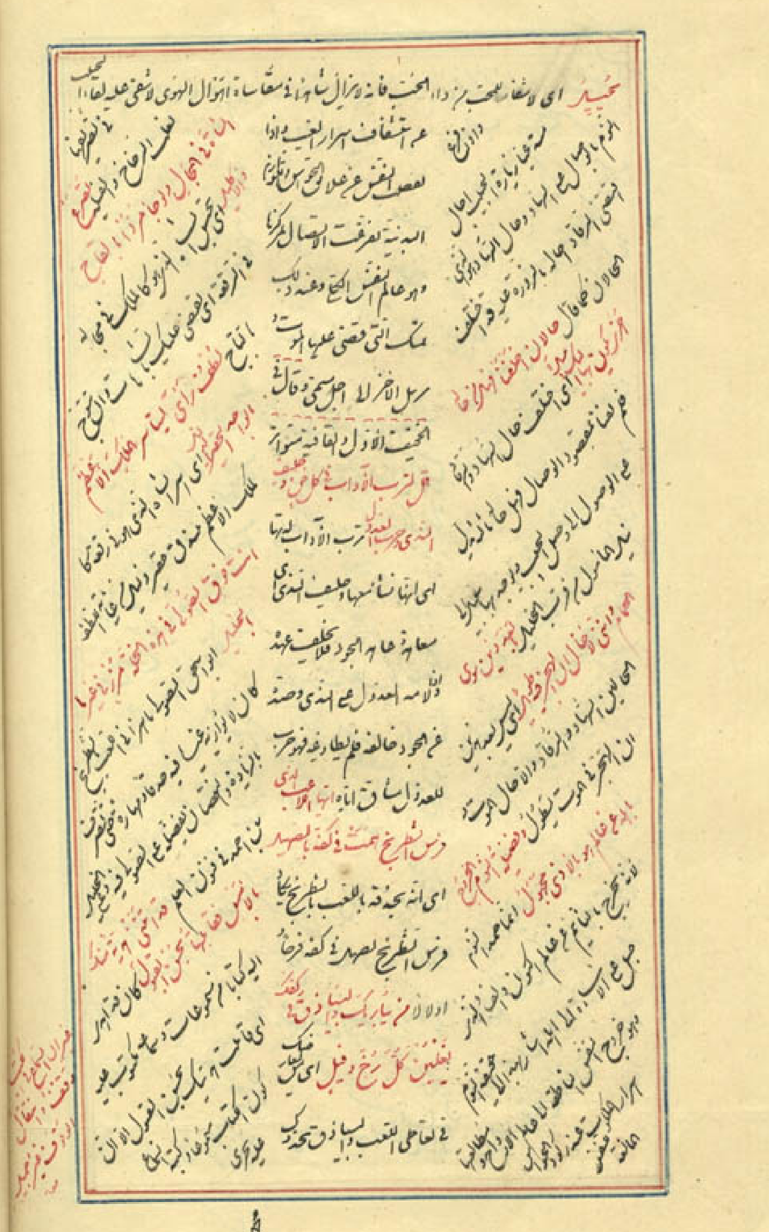




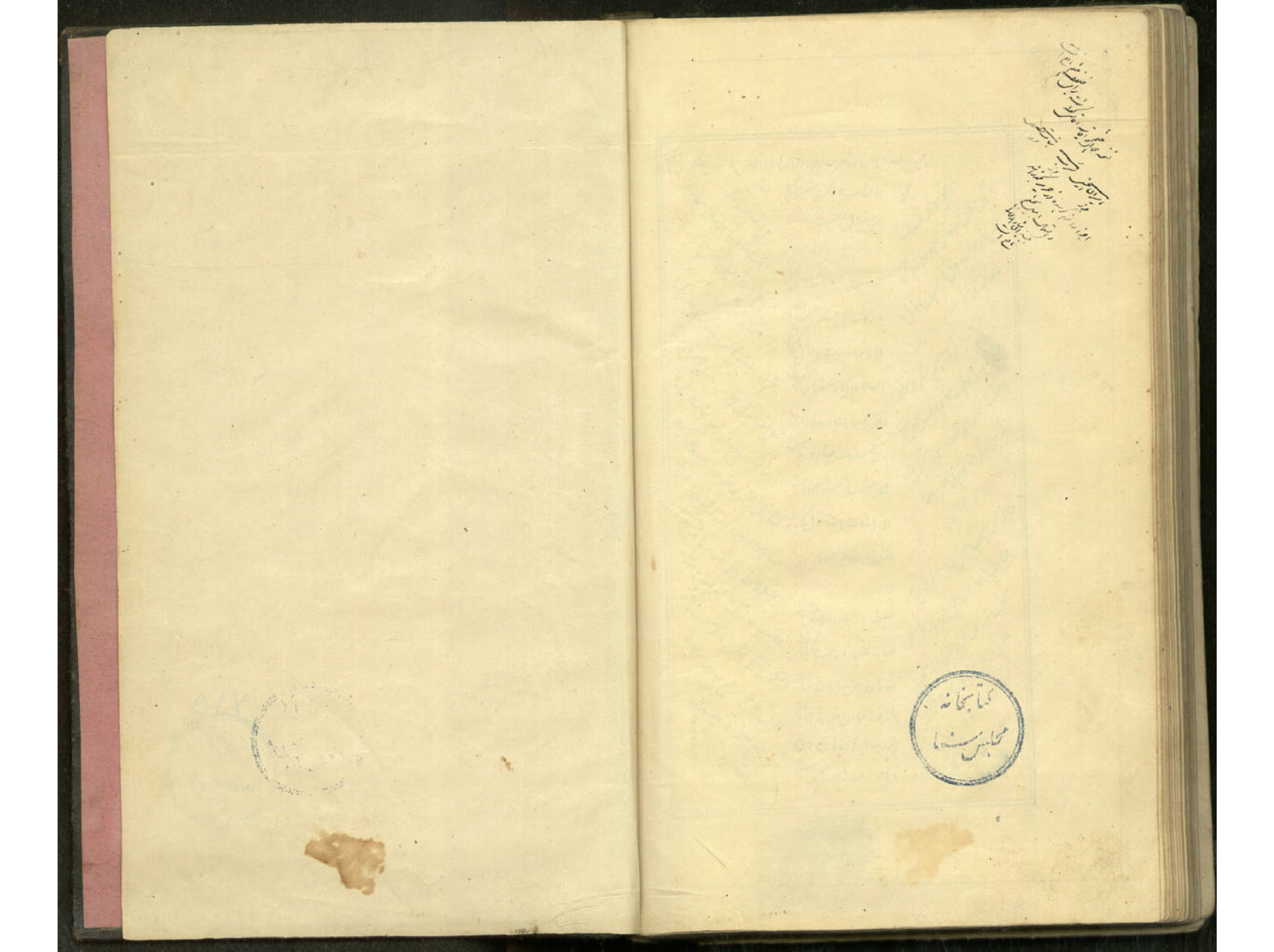


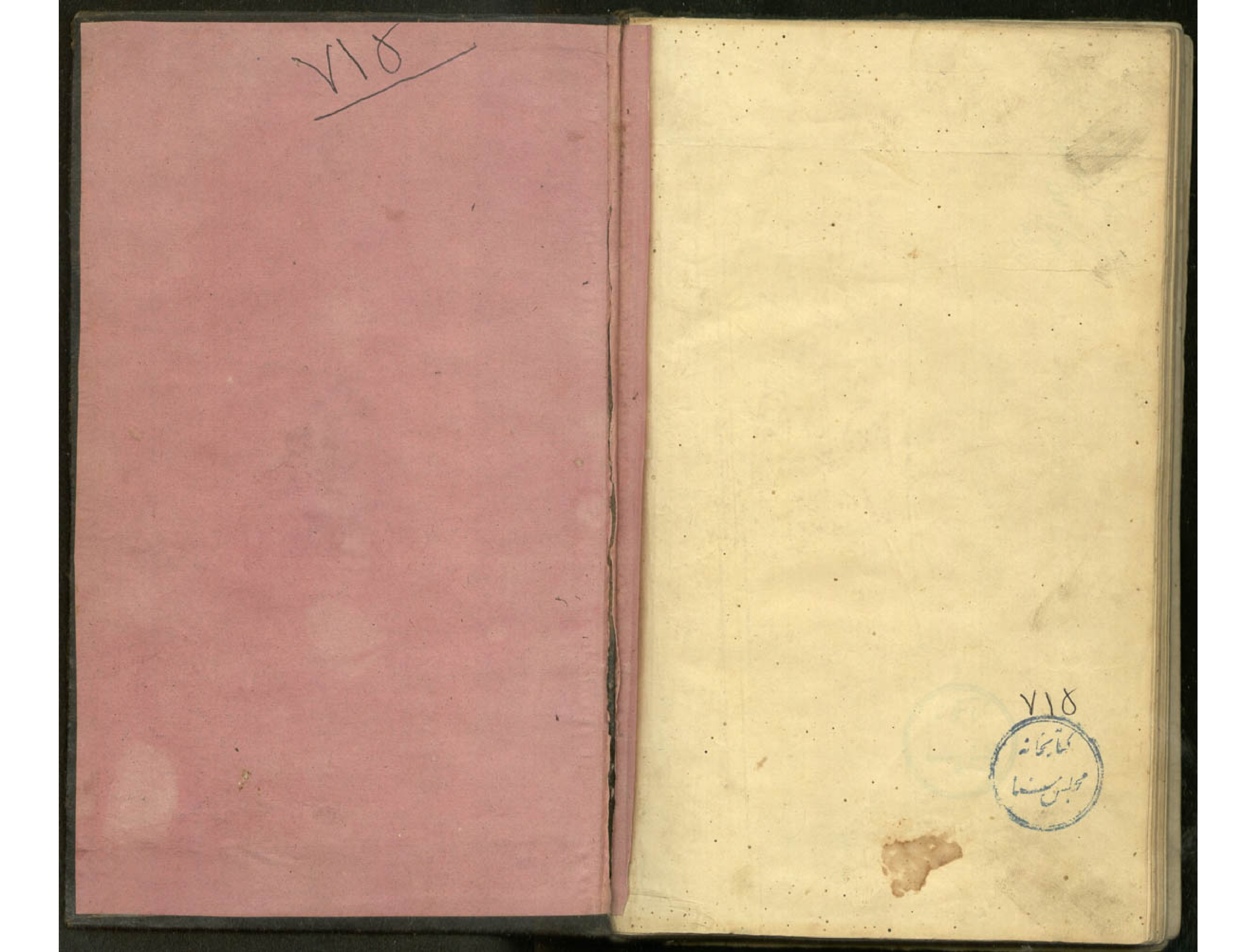









کتابخانه
مجلس شورا


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۷۱۸
کتابخانه
مجلس سنا

